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ORIGINAL LETTERS OF REV. DANIEL LOWE, BEING A SEQUEL TO THE BLACKMORE PAPERS,* WITH ILLUSTRATIVE BIOGRAPHICAL NOTES.†

Rev. Daniel Lowe‡ to Rev. Edward Blackmore.§

Hulse,‖ July the 5th, 1726.

Dear Sir,—I thank you heartily for the favour and friendship of your letter, and am obliged to you particularly for the candour and good temper and civility of it, which, notwithstanding some suspicions which I would not be thought liable to, is beyond what I had reason to expect, having so shamefully omitted to make good what, as I thought, I faithfully promised you at parting. I would fain convince you, however, that it has not been from anything wanting in affection and respect. Our intimacy and mutual friendship, and innocent and improving conversation, and your kind respects to me, I shall always remember with gratitude and pleasure, and wish to continue to have some share in your friendship and esteem. But you are too well acquainted how much my thoughts, which I never dissembled or much laboured to conceal, were then unfixed, and indeed put me too much out of humour to be able at that time to write letters; and afterwards I was uncertain in what part of the world you was, whether in Holland, or Scotland, or London, till I was lately told by a good friend of yours that you was at Worcester, which gave me new resolutions of renewing our acquaintance. But since you have so generously prevented me, I acknowledge your superior bounty, and give you my word that you shall not have cause to complain again. Would my friend whom you mention in the South treat me as kindly, I should not regard any former neglect, which, if I may judge of his temper by my own in like circumstances, is not owing to forgetfulness. Though I must confess, after all, I think nothing can justifie such behaviour of a friend, and therefore without your pardon I cannot easily forgive myself.

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* See Christian Reformer, Vols. VII. and VIII.

† In preparing the note respecting Mr. Lowe, the Editor has to acknowledge the valuable aid of Rev. Joseph Hunter. An acknowledgment is also due to Rev. Franklin Baker, of Bolton-le-Moors, for information on many points, kindly and promptly rendered at a time when the Editor had not access to his own books and biographical collections.

‡ See Note 1. § See Note 2. ‖ Near Great Budworth, in Cheshire.

I do not wonder much at the information that was given your brother of my supposed change, which, though I never attempted, or since my return from Scotland ever gave sufficient ground for a report, has been a secret which a certain minister received from Glasgow, and some others from their own suspicions, I suppose, have entertained; but whether they will any time be confirmed or no, I cannot as yet absolutely say. One thing, if I truly know my own temper, I can promise you faithfully, that it will not be done by any of those reasons which you seem to assign. For as I am not sensible that I have done anything to draw upon me the displeasure of the ministers, or to make myself unworthy and beneath their notice, so I will promise you that no private indifference, disregard or reflexion from them, shall ever put me out of humour, or give me the least distaste to that interest; and as I have no other design in the world but to make myself as wise and as good, as useful and as serviceable as I can, and to live only for that end, so I hope I shall never be discontented with my outward condition, whatever it be in either case, whilst I can approve myself to myself; though if I would weigh all the circumstances of both sides, I believe the scales would considerably turn in favour of my present state. I reckon it no small advantage to me that I have had my education out of the noise of party and faction, and by that means have more easily kept myself secure from prejudice to either side. Had I not been strongly importuned, I would not have taken upon me the sacred office till I was fully persuaded and satisfied in my own mind; and if it should ever yet be my misfortune to alter the way that I have now chose, I hope I shall be honest enough to do it upon such wise and prudent reasons as that my heart shall not be able to reproach me. I call it a misfortune; for I believe that you will agree with me that no good man would wish, or easily submit himself to, the hard censures and suspicions of the world, unless urged on by the conviction of his understanding. I have sent for Chillingworth, and when I have read him over again and a few more, shall be better able to tell you my mind. 'Tis the Bangorian scheme which in my opinion is the strongest against the Dissenters; for the outcry of schism and against the validity of our ordinations is, I think, a mere spectre and a great jest.

I am ashamed to have writ so much about myself, but you have provoked me to it. I am sure there is hardly any one besides you I should thus so freely lay myself open to: your friendship, therefore, and generosity, I trust, will not make use of it to my disadvantage, but rather incline you to give me some good advice and instruction in this affair.

I won't pretend to give you news, for I have lived a private life, and not contracted much acquaintance. I entered on publik labours about November, and went soon after to Lancaster to

serve my friend Mr. Bent,* of Warrington, who succeeded Mr. Grimshaw† there, and stayed two months. I was lately at Tamworth two Sundays, where I saw your good tutor, Dr. Latham,‡ and his lady. I had a great mind to have stayed the other week, and, upon his kind invitation, gone to Findern, but could not. Dr. Lemuel§ is removed from Whitehaven, and Mr. Malkin‖ was invited down, but does not think fit to settle there. Mrs. Latham wondered you did not call to see them in your return from the North, being so near, and said she expected you very soon. Her mother, Mrs. Watkinson, died at Tamworth when I was there. You have seen above two-thirds of my publik performances. Mr. Smith,¶ I hear, has begun to preach, and Mr. Chorley** is become very popular, and is now domestic chaplain to Sir Robert Duckenfield,†† and preaches occasionally in the country. Have you heard anything of Mr. Harrison?‡‡ I was told that he had an invitation to Hackney, but did not accept of it. If you should see or correspond with Mr. Coe, please to give my kind service to him. I am sorry for yours and his misfortune; we had one partly like it: Mr. Smith's horse near the same place got a slip on his shoulder, which stopped us one day.

You don't mention anything particularly of the Professor.§§ The ministers, I am acquainted, have been very warm against him, and unmercyfully threatened to bring him before the Assembly. They charge him with Arianism, or Clarkism at least. He has vindicated himself in a letter which he sent to the Presbytery and several other ministers in the country. Notwithstanding his great weakness, and in spite of all the calumnies and slander and ill language which the people have thrown upon him, he writes with an admirable good temper, and is exceedingly calm and undisturbed. He seems to be something changed in his opinion, and agrees very well with Bishop Pearson. I should be very sorry if they give him any disturbance now in his illness, and in all likelihood near to death, and I think he very ill deserved it of them. But it seems they are exceedingly afraid lest Clarkism should take root, and it is thought that will restrain them. Mrs. Carmichael was very bad all winter, and whether she is now alive I cannot tell. Mr. Carmichael is very sorrowful and cast down, and they think will not long survive her. I have a copy of the Professor's letter, which, if you please, I will send you.

I generally look into the monthly catalogue for the books that come out, but have not the opportunity of seeing many of them. Mr. Hutcheson's Enquiry concerning Beauty and Virtue and

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* See Note 3. † See Note 4. ‡ See Note 5.
§ See Note 20. ‖ See Note 21. ¶ See Note 6.
** See Note 7. †† See Note 8. ‡‡ See Note 9.
§§ See Note 10.

the Religion of Nature, I have got, and like them extremely well, and am in a particular manner well pleased with Dr. Clarke's Answer to a Seventh Letter added to the end of his Boylean Lectures, and with his Seventeen Sermons. Dr. Pemberton's proposals I have by me, and design to subscribe for the book. I hope he will give us a good idea and general view (at least) of Sir Isaac's discovery, and of the philosophical part of his reasoning; and when we see the usefulness and excellency of this philosophy, we shall be more ambitious of understanding his demonstrations. I remember Mr. Robert Simson has told me that five or six of the greatest mathematicians did design to take their several distinct parts (each one that which he was most ready in) and give the world a complete mathematical comment and large explication of all the Principia and Opticks, which would be a very desirable piece, and vastly promote the knowledge of Nature. The "Religion of Jesus," I have not yet seen; but was told that it was done by Mr. Reynolds, of Shrewsbury.*

I could be glad to meet with you at London the next winter, but am not yet certain whether I can go; I design to be there the next but one at furthest (volente Deo). You will please to excuse this tedious letter, and that I have delayed it so long. I was in Staffordshire when yours came, and did not receive it till after a fortnight, and was engaged the week after. I desire you will please to let me hear from you in answer very soon, and to tell me when you and your brother begin to preach. I add only farther my kindest service and respects to your brother Mr. Frank,† and am (with all sincerity and affection),

Your obliged friend and most humble servant,

DAN. LOWE.

For Mr. Edward Blackmore, at the Rev. Mr. Ch. Blackmore's, in Worcester, these.

Norton, 21 Jan. 1757.

Rev. and dear Sir,—Your kind and obliging favour came safe to hand the 18th instant, which revived in me the agreeable remembrance of my old friend, whom I have sometimes wished to hear of; but being so remote, and going so little abroad, never had the opportunity, that I know, of inquiring much after, since the time you mention. I live too far off to attend the meetings of the ministers at Derby, and go but seldom thither at any time, and we have nothing of that sort near us, for which reason I am in a great measure a stranger to my brethren abroad, and need not be surprised you could not hear much of me. I suppose you are engaged in the ministerial work at Worcester, either as pastor or assistant, but am not sure, and wish you had given me some information of that sort. However that be, I doubt not but you have the same honest and upright intention

* See Note 11. † See Note 14.

with myself to promote plain and useful truth and virtue, and in consequence the happiness of those we are peculiarly concerned for, which, when attended with good self-government, and free from little party notions and ways and too interested regards, is a pleasure equal to the greatest in this world. You do not mention your brother, but I hope he is living and well, and desire my kind and respectful service to him. I am much obliged to you for your friendly inquiry and generous concern for my health and welfare of my family. My health, I have great reason to thank God, has been all along very good, and I am very happy in my family, and in my affairs have met with success much to my content. I knew I was not qualified for popularity, and therefore when I married I accepted a small congregation, and betook myself to teaching and instructing a few boys in my own house, which I have continued ever since for above twenty years, and have always had about eight or ten, seldom varied. I have fitted many for 'prentices, and some few for Glasgow and other places. I have been at Norton, which is in the road between Derby and Sheffield, three miles from the latter, about fourteen years. I was invited hither by Mr. Offley,* a gentleman of about £2000 per annum, who was at Glasgow when I was there; I think it was the year before you came. I preached in his hall to the family and a few neighbours, and went down to prayers at night. He died about five years ago, and left me per annum during life £30 and the house I live in, which is a very good one. I continue to preach to the few who are left, and purpose to do so till the two young ladies† are at age, who live with the Rev. Mr. Newman,‡ in Charter-house Square, and when they come to age will have it in their power to make their own choice. I have nothing from the people, except one gentleman§ who is pleased voluntarily to make me a compliment once a year, nor ever had to do with the funds; but yet by care and industry have done well, and been rather adding something yearly to my own. I have two sons apprentices; one at Nottingham to a linendraper, the other to a hosier at Derby; both well placed, and sober and industrious. I have two daughters and one son more at learning. I rent land sufficient to keep two cows and a horse, and by my boys am much confined at home, but have a vacancy once a year of about six weeks at Whitsuntide; and if you happen to come to Derby or Manchester at that time, it would give me great pleasure to wait upon you. I have freely given you some idea of my state, and should be glad to be informed something of your situation, and shall most heartily rejoice in every happy circumstance that attends you. I thank you for the kind offer of Dr. Lardner's

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* See Note 12. † See Note 13. ‡ See Note 15.
§ See Note 16.

Credibility. He is an author I esteem very much, as an honest, judicious and impartial critic, and one that does honour to the Dissenters. I have long had the two books containing the Occasional Facts mentioned in the N. T. confirmed by Writers contemporary to our Saviour and the Apostles, 2nd ed., printed 1730, but have not read the others, which if you please to direct for me at Norton, to be left with Mr. Simmons, Postmaster and Bookseller in Sheffield, I shall most thankfully acknowledge the favour and value as a kind token of your respects. Please to accept the sincere profession of my kind regards and best wishes, as being, dear Sir, your most affectionate friend and humble servant, DANIEL LOWE.

Norton, Feb. 25, 1772.

My dear and good Friend,—Your favour of the 5th instant came to hand in due course, which I had expected some time, and gave me great pleasure when I received to understand you got safe off your journey, which I thought a long one for our years and time of life, and especially to go alone. I find riding very good and healthful for me, and I suppose the same for you; but it must be moderate and not too far in one day. As the weather still continues severe and likely to do so, I presume you will not at present go for London, and therefore give myself the pleasure to write in answer to yours. Good Mr. Mottershead* lived but a little time after you left him. He had been a very worthy and useful man, and filled an important station a long time with great prudence and reputation. Most people seemed to be surprised at the choice of two successors† so young for so large a place, who, though ingenious and promising, can hardly be expected to have the weight and influence such a congregation requires. I have a daughter married to Manchester, I hope very happily, to a sober and sensible man of good character, and in good business and in sufficient circumstances. When I go thither, if I have opportunity I will call upon your nephew‡ to enquire how you do. I shall be glad of a letter when you are returned from London and have leisure; but pray do not put yourself to the expense of postage, which is inconsiderable in my estimation to the satisfaction of hearing from a friend whom I esteem and regard; and pray let me know what is the present fashion of theology there. The popular air of preaching, I am told, is become theatrical, and the expressions often flighty and florid, which I apprehend is not the thing to do good, and to promote the cause of truth and true religion, which delights most in plain and practical and useful things, delivered in a sober, serious and unaffected manner, directed more to the understanding and con-

* See Note 17. † See Note 18. ‡ See Note 19.

science, than to the passions and prejudices. The clerical petition I see was rejected by the House, and no wonder, since so little regard to the simplicity of the gospel and unadulterated Christianity prevails both among the clergy and people; notwithstanding which, it may do good, and occasion things to be better known and considered, which must either bring contempt and disregard upon the clergy, or shame them out of such absurdities. Is it not astonishing to see a person of reputed learning stand up in the midst of a respectable congregation, and in the most solemn addresses to the Almighty uttering things which he cannot understand, and much less believe in the literal and genuine sense; and to pervert the words, is setting an example of prevarication, hypocrisy and perjury to the whole nation. Dr. Lardner talks sensibly about subscription at the conclusion of his History of the Council of Nice. For my part, I am come to a resolution to keep to the moral doctrine and moral precepts and promises of the gospel, in which I cannot be deceived or imposed upon, either by the credulity and superstition of former ages, or the cunning and sophistry of artful and self-interested men of modern times. True religion appeals to our moral powers, to our reason and conscience, which are always present with us, and must have the best influence upon our practice, whereas other things are remote and foreign to the mind, and are seldom thought on. If established religions do not keep pace with the increase of knowledge and civil improvements, they must needs fall into disbelief, and the clergy under contempt. I have been ever apt to believe that truth and true religion have no further need of the magistrate's power than free liberty to enquire into it, and to embrace it on its own native beauty, strength, excellency and usefulness, and to keep men from abusing, hurting and injuring one another. You will pray excuse me in saying so much, but by these you may judge how I am disposed. I was glad to see you so well and hearty. I have had a great share of health all my life, though I was badly when you was here, and I have met with as few afflictions as most, and a great many comforts, for which I can never be enough thankful. I am very happy in my family and children, none of which I can say ever disobliged me or behaved ill to me. I have and shall give every one somewhat handsome to encourage honesty, sobriety and industry, which is all I desire. I am now turned of seventy, and enjoy health and ease, but my hand is unsteady. I am not afraid of anything, but can humbly confide in an all-wise and good Being for futurity; and most heartily wish you health and all happiness; and am, dear Sir, your most affectionate friend and servant,

D. Lowe.

My wife desires her best compliments and respects, and was sorry she did not see you.

NOTE 1—*Rev. Daniel Lowe.*

The writer of these interesting letters was born at Hulse, Jan. 20, 1702. There was a family of the name of Lowe settled at the close of the seventeenth century at Chapel-le-frith, which gave certainly one minister to the Presbyterians. Mr. George Lowe, a member of this family, was educated under Mr. Frankland at Rathmel, and was ordained to the ministry, together with Mr. John Ashe and two others, at Malcoff or Malcalf, in Derbyshire, about Midsummer 1696.* He did not immediately take upon him the charge of a congregation, but became chaplain to Stephen Offley, Esq., of Norton, in whose house he resided several years. Obliged by ill health to leave this situation, he became assistant to Rev. John Ashe, at Hucklow, and a little knot of Presbyterian churches in the Peak. He died at his father's house at Chapel-le-frith, April 1717. There was also a minister of the name of Samuel Lowe settled at Knutsford (1696—1709), probably a member of the same family. He was born 1670, and died 1709.

Daniel Lowe might be a nephew of these two ministers. He studied at the University of Glasgow, and probably at Hill's academy at Findern. His name does not indeed occur in any known list of Findern students, but no perfect list is within our reach, if such exists. From the minutes of the Cheshire Classis, it appears that he attended as a candidate, Sept. 7, 1725, before the Cheshire ministers assembled at Knutsford. This is the record: "Mr. Daniel Low was examined in the languages, philosophy and divinity, and was approved and allowed to preach as a candidate." His name is mentioned also as a candidate twice, viz., May 2 and Aug. 8, in the year 1727, and then, we believe, disappears from the minutes. He would probably be ordained by the Derbyshire ministers, who, like their neighbours in Cheshire, kept up, during a part of the eighteenth century, some of the forms of the Presbyterian discipline. He first settled with a small society at Loscoe, in the parish of Heanor and county of Derby. The pulpit here had been previously supplied by Mr. Rogerson (afterwards of Derby) and Mr. Platts of Ilkeston, both known to be men, for the times in which they lived, of large and liberal views in theology. The date of the commencement of Mr. Lowe's ministry at Loscoe is unknown to us, but we may conjecture that it was not long subsequent to the date of the first of the three letters given above, 1726. He was there in 1739, and was married to Elizabeth Oldknow, of Nottingham. A record exists of the baptism in that year of his son Daniel, by a minister of Nottingham. His name occurs in 1741, in the long list of subscribers to Dr. Charles Owen's History of Serpents. Other children were born to him at Loscoe, viz., Joshua, Hannah and Elizabeth.

While at Glasgow, Mr. Lowe had a companion and friend in Joseph

* We are able, by the kindness of Miss Shore, of Meersbrook, to add a note from a MS. account prepared by Dr. Pegge, the antiquary, which contains other particulars respecting Mr. George Lowe: "A Mr. Lowe preached at 'the Oaks' in Norton, and I think was an inmate there, as chaplain to Henry Gill, Esq., till about the year 1700, when public worship was removed from the Oaks to the Manor-house of Norton by Mr. Stephen Offley, Mr. Lowe being entertained by him for the purpose of performing divine service there for the benefit of himself and his family and neighbourhood. The assembly was held in the great hall of the mansion, and from that time to this, that practice has been kept up without interruption."

Offley, Esq., of Norton, in the county of Derby, who entered the University the autumn of 1722, being then eighteen years of age. The friendship formed between the young divine and his younger lay companion exercised an important influence over the fortune of the former. On the death of Mr. Holland in 1744, the chaplain and minister at Norton, Mr. Lowe was invited to succeed him, and settled there, April 27 in that year.* In addition to the ministry, he undertook a school. Amongst his pupils was the father of Rev. Joseph Hunter, who remained at the school till 1771. Mr. Lowe was, as his letters indicate, successful, and he died comparatively rich. His daughters had each a fortune of £2000. One of them (who was living near the close of the last century, and was a worshiper at Cross-Street chapel) married Mr. Hardman, of Manchester. Another daughter married Mr. Robinson, vicar of Norton, and there are some of their descendants living. There are lineal descendants of the son of Rev. Daniel Lowe still living at Nottingham, and occupying a highly respectable social position. The worthy minister of Norton lived nearly four years after the date of the last letter we have given above, and died at Norton, January 2, 1776.

NOTE 2—*Rev. Edward Chewning Blackmore*

was the second son of Rev. Chewning Blackmore, of Worcester. He was educated for the Christian ministry at Dr. Latham's academy and at the University of Glasgow. His life was little diversified by incidents, being that of a retired student. Unmarried, he lived amidst a fine collection of books, chiefly theological, and found his chief pleasures in occasional visits to the distant members of his family, and in correspondence with Lardner, Cardale and others of the liberal theologians of his day, to whom his sympathies were given. He lived at Worcester, but preached at Stoke, a beautiful village on the Severn, a little east of Malvern, to a humble congregation, of which no traces, it is believed, now remain. Hither he ambled on his nag, on his weekly visit to the little flock. He sometimes jocularly observed that he never received as much for preaching as kept his horse. He lived to be eighty-two years of age. A portrait of him is in the possession of his descendant, Mr. Edward Blackmore, of Manchester.

NOTE 3—*Mr. Bent.*

Rev. John Bent, of Warrington, educated by Rev. Thomas Hill, at Findern, Derbyshire. In 1724, he succeeded Rev. James Grimshaw at Lancaster, where he officiated for eight years. In 1732, he removed to Chorley, as successor to Rev. Samuel Bourn, who had accepted an invitation from Birmingham *cum* Coseley. At Chorley, Mr. Bent continued to perform his pastoral duties till his death in 1765.

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* "Mr. Joseph Offley erected a noble manse for the Dissenting minister of Norton, begun in the time of Mr. John Holland and finished in the time of his successor, Daniel Lowe, who had been his contemporary at Glasgow, and was the first inhabitant of this new structure. The Clarkes and the Offleys have been undoubtedly the best friends the Dissenting interest ever had in these northern parts of the county of Derby. * * * Mr. Edmund Offley had his education chiefly at Norton under Mr. Lowe, who took young gentlemen into his family in order to instruct them in literature."—Dr. Pegge's Meersbrook, MS.

Mr. Offley Shore informs us that his late grandfather, father and uncle (Col. Bohun Shore), were pupils of Mr. Daniel Lowe. His father went to Warrington in 1778, but during his vacations received classical instruction from Mr. Lowe's successor, the Rev. Mr. Halliday.

NOTE 4—*Mr. Grimshaw.*

Rev. James Grimshaw, a native of Manchester. His education for the ministry was received under Rev. Richard Frankland, M.A. He entered upon his studies at Rathmel in 1695, and on their completion was ordained at Macclesfield, June 17th, 1700. The following account of this service, in Mr. Henry's own words, is given in Williams's Life of that estimable man:—"The candidates were Mr. Samuel Eaton, of Manchester; Mr. Stephen Hughes, of Wrexham; Mr. Brooks, of Blackley; Mr. John Bradley, of Knighton; Mr. Richard Milnes, of Stopford (Stockport); Mr. Fletcher, of Chorton; and Mr. Grimshaw, of Manchester. The ordainers, Mr. Angier, Mr. Chorlton, Mr. Lawrence, Mr. Jones, Mr. Scholes, Mr. Aldred and myself. After the ordination I gave the exhortation."

Mr. Grimshaw settled at Lancaster in 1701, on the death of Rev. John Carrington, another of Mr. Frankland's students. In 1705, he married Hannah, daughter of Rev. Henry Finch, who had been ejected from Walton. In 1715, it is stated that he had 260 hearers. His pastoral relation with the congregation was brought to a close by an illness which affected his mind in 1724. Four years afterwards, in 1728, he died in Manchester, in which place he had resided after his retirement from the ministry.

NOTE 5—*Dr. Latham.*

Of this eminent Nonconformist tutor, whose academy at Findern trained so many useful and liberal ministers, we will endeavour to give some account in a future No. of the *Christian Reformer*.

NOTE 6—*Mr. Smith.*

Rev. John Smith, son of Rev. Matthew Smith, of Mixenden, at which place he was born in 1705. He appears to have been a graduate of the University of Glasgow. He is mentioned as having preached at York, but whether as assistant to Dr. Colton, or only as a supply, is uncertain. In 1736, he received an invitation to settle at Mixenden, as successor to his father, and in that relation he continued for seventeen years. In 1753, he removed to Bradford, the pulpit there having become vacant by the death of Rev. Joshua Hardcastle. His ministerial labours in that place only terminated with his death, which occurred in 1768, in the 63rd year of his age. His remains were interred by his own desire at Mixenden. Mr. Smith was married to Miss Fox, of Rhodes Farm, near Stand, who appears to have been connected with the Radclyffe family of Todmorden Hall. His daughter Penelope became the wife of Rev. John Deane, his successor at Bradford. In Watson's Halifax, Mr. Smith is described as "a man of considerable learning and ministerial abilities, of strict morals and unremitted attention in the discharge of his pastoral duties." He published a volume of sermons—his father's and his own—in 1737, entitled, "True Notion of imputed Righteousness."

NOTE 7—*Mr. Chorley.*

Rev. John Chorley was born in Liverpool, in 1702. After the death of Sir Robert Dukinfield in 1729, he removed to Monton, as successor to Mr. Aldred. Mr. Chorley married Jane, daughter of Sir Robert Dukinfield, and died 1764. His widow survived till 1781, being 91 years of age.

NOTE 8—*Sir Robert Dukinfield,*

the son of the Parliamentary officer, Colonel Robert Dukinfield, was the first to enjoy a baronetcy, which has just expired in the person of an amiable London clergyman, the late Rev. Sir Harry Dukinfield. Sir Robert was a kind patron of the Presbyterians in the Cheshire village, the name of which he bore. The domestic chapel connected with Dukinfield Hall (both are now the property of Mr. James Ogden, a member of the Old chapel congregation) was used for Nonconformist worship by the family and the tenants of the estate; and when the original Presbyterian chapel was erected on Dukinfield Hill, Sir Robert gave, on very favourable terms, a renewable lease of the land. He lived on terms of friendship with the Presbyterian ministers of his day, more than one of whom contracted alliances with the ladies of the Dukinfield family. He died Nov. 6, 1729, in the 88th year of his age, and his remains lie in the private chapel already alluded to.

NOTE 9—*Mr. Harrison.*

Rev. Richard Harrison, M.A., a native of York, at which city he was born about 1705. He received his education at the University of Edinburgh, where he graduated. For a short time, after the completion of his studies, he was settled at Newington Green; then he filled the office of librarian for a few months at Dr. Williams's Library. His removals through life were very frequent, his name being found on the roll of ministers of congregations at Colchester, Thame, Moreton Hampstead, Taunton, Nailsworth, Tewkesbury, Knowsley and Leek. Here he became incapacitated, and died in 1781.

NOTE 10—*Professor Simson.*

John Simson, born at Dumfries, 1677, was appointed Professor of Theology in Glasgow College. Being suspected of holding Arian views, he was the subject of a prosecution, which convulsed not only the clergy, but the people of Scotland. He was deprived of his chair, 1729, and excommunicated, after fifteen years of harassing ecclesiastical warfare. Disgusted with the intolerance of his countrymen, he retired to a small estate he possessed in Lanarkshire, and there passed the residue of his life. He was one of the persons on whom Queen Caroline bestowed her approbation and patronage. He enjoyed a pension from her. He died in 1744.

NOTE 11—*Mr. Reynolds,*

of Shrewsbury, who for a short time conducted an academy for young ministers. See C. R. Vol. III. (1847), p. 256.

NOTE 12—*Mr. Offley.*

This was Joseph, the son of Stephen Offley. We are indebted to Mr. Hunter for particulars of both father and son. Of Stephen Offley he says, "This gentleman served the office of High Sheriff of the county in the critical year 1715, and in the printed lists of Sheriffs is described as of Norton Hall. Mr. Offley was in politics a Whig, and in ecclesiastics a Nonconformist. He had a Dissenting minister residing with him as his domestic chaplain; and on Sundays the Hall was thrown open to the neighbourhood for Dissenting worship. His lady was of republican and Puritan extraction, a granddaughter of Sir James Harrington,

of Ridlington, who was degraded from his rank of Baronet on the return of Charles II., and escaped deeper degradation only by living many years in exile. There is a valuable portrait at Norton Hall of this distinguished member of a very illustrious house, who was not less remarkable for the deeply serious tone of his spirit, than for the determinateness of his political conduct." Stephen Offley was the patron of Rev. George Lowe.

Joseph Offley, the patron of Rev. Daniel Lowe, was the eldest son of Stephen. He "inherited, on his father's death in 1727, the estates of the family, which had been much increased by the gifts from distant relatives of lands in other counties. He also himself added to the estates of the family by his marriage with Mary Bohun, a descendant and heiress of Edmund Bohun, whose name is known to the collectors of old English books as the Licenser of the Press in the reign of Charles the Second. * * Mr. Offley died on the 3rd of September, 1751, at the age of 49, having survived his lady."

NOTE 13—"*Two young ladies.*"

These were Urith and Hannah Maria, daughters of Mr. Joseph Offley, who at the time of their father's death, in 1751, were respectively of the ages of 14 and 11. The interests of these ladies in the family estate were successfully vindicated by Mr. Robert Newton, subsequently to the death of their brother, Edmund Offley, June 21, 1754. Five years after this, the elder of the two sisters married Mr. Samuel Shore. "In the partition of the estates, the Manor Hall and park of Norton, with much other property, were assigned to Mr. and Mrs. Shore. * * * Mr. Shore was High Sheriff of Derbyshire in 1761." The present representative of this family is Mr. Offley Shore, his grandson. The younger of the co-heiresses married Mr. Edmunds, of Worsborough, in the county of York.

NOTE 14—*Rev. Francis Blackmore,*

the eldest son of Rev. Chewning Blackmore, was born at Worcester. After a careful education, he entered on the ministry amongst the Protestant Dissenters, whose cause he served during the rest of a not short life, as the minister successively of three respectable societies at Evesham, Coventry and Worcester. He was a man of refined tastes and religious spirit. The character given him by his surviving friend, Rev. Paul Cardale, a successor in the Evesham pulpit, is an honourable testimonial to his worth. We extract it from Mr. Cardale's somewhat rare tract, entitled "The Distinctive Character and Honour of the Righteous Man considered."

"As to my worthy and reverend brother Mr. Francis Blackmore, I have had an agreeable connection and long acquaintance with him, and must therefore be allowed to bear my testimony to him, as one who, I am truly persuaded, was a righteous man, and a truly conscientious and faithful minister of Jesus Christ. And being a colleague or fellow-pupil with him at the same academy in *Derbyshire*, under the tuition of the late Dr. *Latham*, to whom he and myself and many others have been greatly indebted, who are now employed in the sacred ministry, I cannot but make a remark upon his great virtue, sobriety and diligence there. And when *he* and his *brother*, a fellow-student at the same place, were after some years removed to the *University* at GLASGOW, his piety and morals were the same, and his application to study and literature no

way relaxed. They both received at this eminent seat of erudition the degree that is usually given as an encouragement to study and learning, and returned from thence qualified and furnished for great service and usefulness."

After alluding to Mr. Blackmore's father and grandfather, Mr. Cardale proceeds: "And how worthily he himself has appeared, as a minister and pastor, in some reputable places (Coventry and Worcester) and larger congregations amongst the Protestant Dissenters, need not be said. As to his labours here (Evesham) in the earlier part of life, many or most of my advanced hearers in this assembly can easily recollect, to his honour and praise, the pains that he took to serve and promote their best interests. As to his occasional ministrations in other places, I cannot but observe, that they have been peculiarly acceptable and spoken of with great approbation. I would not attempt to exalt or emblazon any man's character; but this must be said of our deceased friend, that he was a man, a minister, who truly feared God, a man of rational piety and great devotion. The latter has been particularly remarked by those who knew him best. * * * One thing I must say of him from mine own knowledge and a full persuasion, namely, that he was free from any undue attachments to the opinions of men in the affairs of religion; or, in other words, that he had a steady love to truth, and was impartial in his inquiries after it. He had an open mind, an honest heart, and a truly catholic and charitable spirit towards all good men of every denomination. And I have often known him to lament that, where there is an harmony of faith in the great and substantial points of Christian doctrine, there should be any want of charity in matters of mere opinion." To the great-granddaughter of Francis Blackmore, the lady of J. A. Turner, Esq., M.P., we are indebted for what follows. "The only person I ever knew who had seen Francis, was Nathan Broadhurst, many years clerk of Blakely chapel, who used to eat his Christmas dinner at my father's every year, and was very fond of relating how Mr. F. B. came to preach for them during an interregnum, and refused his guinea, saying, with St. Paul, that he did not preach for gain, and how he (Nathan) thought he looked like an apostle."

There was great family union and affection among the different members of the Blackmore family; and when some were living in Manchester and others in Worcester, they annually contrived a meeting at some intermediate place, such as Leek in Staffordshire, and after spending a few happy days together, parted for another year. It was soon after one of these interesting meetings that Rev. Francis Blackmore died. He left behind him a widow (she had been a Miss Wilkes, of Bromsgrove), one son and two daughters, Mary and Rebecca.

Note 15—*Rev. Mr. Newman.*

There were several ministers of the name of Newman in London in the last century. The guardian of the Miss Offleys was, however, Rev. Thomas Newman, the minister of the Presbyterian congregation of Carter Lane. In the Salters' Hall discussion, he sided with the Non-subscribing friends of religious liberty. He died at the close of the year 1758. Of his character, a fine picture is given in the funeral sermon preached by his friend and successor at Carter Lane, Rev. Edwd. Pickard. See Wilson's Dissenting Churches, II. 147—154.

NOTE 16—"*One gentleman.*"

The reference here is doubtless to Robert Newton, Esq., of Norton House. He was born April 19, 1713, and was a student at Findern, a companion there (about 1732—35), of Rev. W. Turner, afterwards of Wakefield. He was somewhat eccentric, a bachelor, of nervous habits, but capable of energetic exertions at the call of friendship. Mr. Hunter has given, in his "True Account of the Alienation and Recovery of the Estates of the Offleys of Norton in 1754," a very remarkable narrative of the penetration and energy of Mr. Newton, who rescued for the two Miss Offleys the estate, which, under sinister influences, had been willed away by their brother at Edinburgh to an episcopal clergyman of some note. Mr. Newton was an early and munificent patron of Mr. Lindsey when he opened Essex-Street chapel. His assistance was tendered anonymously through Mr. Shore, of Meersbrook. Mr. Belsham described him as one "whose delight was to spend the income of a large estate in doing good in the most private manner possible, and from the shade of retirement to scatter blessings upon his fellow-creatures." (Life of Lindsey, p. 100.) He was also one of the early and liberal supporters of Warrington Academy. Among his intimate friends was Rev. Eliezer Heywood, the Presbyterian minister of Mansfield. The particulars that follow are in Mr. Hunter's words: "In the rebellion of 1745, he joined Mr. Offley and Mr. Rotherham in raising a troop of horse for the King's service. In 1746, he was appointed High Sheriff of Derbyshire, when a vigorous and active man would probably be selected; and I have heard that he went through the duties of that office with more of state and magnificence than the county had for many years before witnessed. He was through life remarkably attentive to his own affairs. He had in the course of it more than one Chancery suit, to which he paid great attention personally. He was a very shrewd man of business, a great buyer of land, adding farm to farm to the very end of his days. At his death he transmitted to his relations a much larger property than he had received from his ancestors, distributing it among them, as I have heard, with much wise discrimination." He died June 23, 1789.

NOTE 17—*Mr. Mottershead.*

Rev. Joseph Mottershead, the eminent minister of Cross-Street chapel, Manchester, married, as his third wife, Abigail, daughter of Rev. Chewning Blackmore. He filled a very important position for nearly half a century in Manchester, both ecclesiastically and socially, and his life and writings deserve a fuller record than they have yet received. From him were descended, through the family of Samuel Jones, the banker, of Manchester, the late Lewis Loyd and the present Lord Overstone. Mr. Mottershead exercised his ministry, before his removal to Manchester, at Nantwich. It was at his house in that town that Matthew Henry died. The house was lately, and may still be, in existence.

NOTE 18—"*Two successors so young.*"

The reference here is to Rev. Robert Gore and Rev. Ralph Harrison. Mr. Gore, a native of Liverpool and a Warrington student, was ordained minister of Cross-Street chapel in 1770. The address delivered on the occasion by Rev. Richard Godwin, of Gatacre, on the Nature of Ordination, was published. Mr. Gore was distinguished by the correctness

of his compositions and the remarkable beauty of his elocution. On his death in 1779, he was succeeded by Dr. Barnes. Mr. Harrison, the other minister referred to, was son of Rev. Wm. Harrison, of Chinley chapel, in Derbyshire. After studying at Warrington, he settled successively as minister of Allostock, Hale and Shrewsbury, and removed to Manchester in the winter of 1771, and continued his ministry there till his death in 1810.

NOTE 19—"*Your nephew.*"

Mr. William Wilkes Blackmore was the only son of Rev. Francis Blackmore, and settled in business in Manchester.

NOTE 20—*Dr. Lemuel.*

Dr. Lemuel Latham, brother of Dr. Ebenezer Latham, who had also qualified himself to add the practice of medicine to the profession of a Dissenting minister, though the places where he was educated and took his degree are not known. On the removal of Dr. Dixon to Bolton, he settled at Whitehaven, but was there only a short time, when he removed to Sunderland. Probably he remained here during the remainder of his life, but very little is known of this gentleman beyond what has been mentioned. His name occurs in Wallace's Antitrinitarian Biography, among the ministers of Arian or other Antitrinitarian sentiments who were in the course of their education before 1710. Vide Vol. III. p. 602.

NOTE 21—*Mr. Malkin.*

The Rev. Josiah Malkin, who was educated for the ministry by Dr. Benion, of Shrewsbury, was pastor of the Presbyterian congregation at Tamworth for more than half a century, viz., from 1712 to 1765. It appears from Mr. Lowe's letter that he had declined an invitation to Whitehaven, probably at the time of Dr. Dixon's removal. He lived to the age of 76; died August 22, 1765; and was interred in the south chancel of the parish church.

THE BUILDING OF THE CHURCH.

A CHURCH of the faithful
We would build,
To the Faithful One alone;
Amidst the memories of the past,
And the present with its burden vast,
And the future sweeping on.

A church of the wise
We here would build,
And the blessed page unroll;
Where those lessons with deep knowledge fraught,
Which the prophets spake and the sages taught,
Shall fall on the listening soul.

A church of the pure
We here would build,
All bright as the virgin sod;
Where offerings fresh as the unsunned snow,
And grand like the sounding river's flow,
Shall rise to the ear of God!

A church of the free
We here would build
In the hope and strength of youth;
Where the mind, unchartered and unbought,
May range on the glowing wings of thought
Thro' the boundless realms of truth.

A church of the noble
We would build;
Of the men of true renown,
Of all who have stood in the glorious fight,
And bravely battled for the right,
And won the martyr's crown!

A church of the tender
We would build,
Of the gentle and the kind;
Who take the ministering angel's part,
And blessings shed on the wounded heart
And soothe the anguished mind.

A church of the lowly
We would build;
Where the outcast still may kneel,
Where the contrite shall confess his guilt,
And the hardened heart in sorrow melt,
And the peace of pardon feel.

A church of the upright
We would build;
Of the men of steadfast word,
Who belong not to the fawning tribe,
But scorn the falsehood and the bribe,
And are true to their living Lord.

A church of the pious
We would build;
For sweet and sacred calm,
Where freed from care our souls may bend,
And the melody of hearts ascend
In an everlasting psalm!

A church of the earnest
We would build;
Of those who desire to grow;
With deeds of worth their lives to fill,
And to make the world better still,
As God would have them do.

A church of the good
We here would build;
A home for Christian love,
Where nought is known of sect or name,
But all good men may kindred claim
To the one great Lord above.

A church of Christ
We here would build,
Like him whom thou hast given;
A church divine, tho' of human birth
As broad and strong as the spacious earth,
As high and fair as heaven!

Chester. S. F. M.

THE DECALOGUE.

On Mount Sinai, up which Moses had ascended and was permitted to hold converse with, and receive instructions from, his Maker, while the Israelites were prevented by a barrier from following him and interrupting the sacred communing, we read that "God spake all these words, I am the Lord thy God,"—and then follow the commandments, in which the exclusive worship of Jehovah is prescribed, the worship of other gods and the adoption or imitation of their rites are forbidden, profane use of the Divine name is condemned, the Sabbath-day and its strict observance is ordained, the duties of domestic life are enjoined, and murder, adultery, stealth, false witness, and a disregard of private rights of every description, are prohibited. "And the Lord said unto Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have *talked* with you from heaven." Exodus, ch. xx.

In the book of Deuteronomy, ch. v., this same account is given, but with one remarkable variation. The reason assigned for the observance of the Sabbath in Exodus is, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." But the reason assigned for this institution in Deuteronomy is, "Remember that thou wast a

servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: *therefore* the Lord thy God commandeth thee to keep the Sabbath-day,"—thereby intimating that in this merciful provision the Almighty had regard chiefly to those who were doomed to daily labour, to servants, and even to beasts of burden. This reason for such an institution is less anthropomorphitic than that assigned in Exodus, but it is no reason why the seventh, any more than the sixth or tenth day should have been appointed.

Respecting these commandments, there is in Exodus no mention of their being engraven on tablets of stone. This provision for their preservation, according to the history in Exodus, belongs to another series of commandments; while in Deuteronomy, after the recital of the ten, we read, ch. v. *22*, "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me"—(Moses).

But if this account be correct, the silence about any accident with these tables is a strong confirmation of the fact that they were safely deposited amongst the people; and if so, there could have been no need of the subsequent gift to Moses of two tables of testimony,—tables of stone written with the finger of God,—for these tables, according to Deuteronomy v. *22*, were already in their possession.

It is remarkable that the three great festivals are not mentioned in the code in which the Sabbath is appointed; for they were the distinctive services of the Jewish year: the Passover having been expressly ordained to keep up, by a beautiful significant service, the grateful remembrance of their deliverance from Egyptian bondage; and the other two festivals having for their object the acknowledgment of the bounty of Providence in the production of the fruits of the earth. And in the observance of these three festivals, on all the male population the duty was enjoined of assembling together to keep them with solemn pomp and jubilee. At least it seems probable that services which were so distinctive of their national religious customs, would have a prominent position in the record of the divine institutions; whereas the Sabbath was especially made *holy*, not as a day of worship with peculiar rites, but as a day of entire rest throughout the land,—of rest especially from all toil, for servants and cattle and the whole nation.

In Exodus, ch. xxxi. 18, we read, "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." But during the absence of their leader, the people compelled Aaron to make them a calf as an object of

worship, ch. xxxii., saying, "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of Egypt, we know not what is become of him." This image Aaron made, and said, "These be thy gods, O Israel, which brought thee out of the land of Egypt"—"and the people offered burnt-offerings, and brought peace-offerings, and sat down to eat and drink, and rose up to play."

At this crisis Moses was descending from the mount with the two tables in his hands. "And it came to pass as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses's anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." When he had destroyed the image of the calf and punished the people,—"for the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men"—after this terrible massacre, "the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables which thou brakest." Exodus xxxiv. "And Moses rose up early in the morning and went up unto Mount Sinai, as the Lord had commanded him, and took the two tables of stone." What was written on the tables which Moses in his wrath destroyed, we know only from the declaration of God that he would write the same words which were in the first tables. If so, we have a decalogue in which the chief ceremonial observances for the Jews are duly set forth. They stand thus:

I. Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God.

II. Thou shalt make thee no molten gods.

III. The feast of unleavened bread shalt thou keep. Seven days shalt thou eat unleavened bread: for in the month of Abid thou camest out of Egypt.

IV. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep.

V. All the first-born of thy sons shalt thou redeem, and none shall appear before me empty.

VI. Six days shalt thou work, but on the seventh day shalt thou rest: In earing time and in harvest shalt thou rest.

VII. And thou shalt observe the feast of weeks, of the first-fruits of harvest, and the feast of ingathering at the year's end.

VIII. Thrice in the year shall all your male children appear before the Lord God, the God of Israel.

IX. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the Passover be left unto the morning.

X. The first of the first-fruits thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

After announcing these laws or commandments, "the Lord said unto Moses, WRITE THOU THESE WORDS; for after the tenor of these words I have made a covenant with Israel: and he wrote upon the tables *these* words of *the* covenant, the Ten Commandments." Vers. 27, 28.

This decalogue contains the sum of the ceremonial service which was wisely appointed—to reconcile the people to part with the idolatrous services familiar to them through several generations; to substitute outward rites and institutions, interesting to a people in the early stage of human existence, incompetent to appreciate a more pure and spiritual worship. The other decalogues recorded in Exodus and Deuteronomy contain injunctions of the most important religious and moral obligations, differing only in the reasons assigned for the observance of the Sabbath. There is, however, this remarkable circumstance attending them, that in Exodus no mention is made of their having been committed to writing in any form or upon any material; and whatever was written in an after ascent to the mount and intercourse between God and Moses, cannot be known, because Moses, filled with anger while he was carrying the tables down, had cast them away and broken them to pieces. In Deuteronomy, indeed, he is said to have written these commandments upon two tables of stone; but the author of that account subsequently relates the occurrences of the second and third visit which Moses by divine command made to the Mount Sinai; and that in this narrative he refers to the occasion on which Moses received the first two tables, and after he had destroyed them received two others, on which the same covenant was written, is evident from the circumstances that he then remained on the mount forty days and forty nights, and did not eat bread nor drink water. Exodus xxxiv. 28, and Deut. ix. 9.

When the lawyer asked Jesus which was the first commandment, he replied—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii. 36—39.) But these two commandments do not occur in either of the decalogues. The "second" occurs only in Leviticus xix. 18; and the "first," in which the *affection*, and not the *worship*, is prescribed, is not found in the decalogues, but is found in Deuteronomy vi. 5, xiii. 3, and several other places in the same book.

From this description which our Divine Instructor gave of the intrinsic value and importance of the sacred obligations of religion, and of the basis of all the social duties of human life, He, who came to establish a more perfect code, recognized the essential difference between the partial and human institutions of the

Mosaic dispensation, and the more permanent, universal and divine obligations of that kingdom which he was appointed to establish in the world. But we are looking at the elder covenant as it was adapted for the people to whom it was given, and to the circumstances which called for temporary institutions appointed to preserve their fidelity and affection; and unquestionably amongst these, the peculiar ceremonial to ensure their separation from surrounding idolatry, and to secure their willing obedience; for we must regard their beautiful and impressive festivals as the chief instruments mercifully appointed to render them the people of God, and thus to train them to those higher purposes which all ceremonies wisely instituted are adapted to accomplish.

In conversing with the ruler who asked Jesus—"What shall I do to inherit eternal life? Jesus said to him—Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother." These are commandments in the decalogue recorded in Exodus xx. and Deut. v., and repeated elsewhere; but this does not prove that these commandments were written upon stone. And the testimony in Exodus appears decidedly to give this distinction to the ceremonial decalogue, the terms of the covenant which God made between himself and the chosen race. These observances in homage and gratitude to the one only God, would at once bind them to his service, and secure to them his protection and blessing.

We see these registered in the covenant which forms the decalogue written upon the tables of stone, as recorded in Exodus, ch. xxxiv. And though it may appear to the reader that this representation is merely "nodum in scirpo quærere;" yet surely it is worth while to notice so remarkable a discrepancy on so important a topic, since, as far as the writer can discover with his limited means of reference, it has passed unnoticed in the perusal of these contradictory accounts. Gladly would he read any attempt to set this question in a clearer light. But if it be fact that the obscurity with which the subject is surrounded has hitherto been unobserved, the discovery of the certain claims of either of the three decalogues to have been written upon the two tables of stone is not now likely to be cleared up.

H. H. P.

DAMNATION OF INFANTS.

The doctrine of Original Sin has often been objected to as implying the damnation of many infants; and it is not easy to see how this inference, however shocking, can be logically evaded by any one who frankly maintains the imputation of Adam's guilt to his posterity, and the total corruption of human nature in consequence of the fall. If all the descendants of Adam, infants not excepted, become in this manner liable to punishment, and if the only means by which any individuals can be rescued from the doom of condemnation, are such that many infants, passing away from life without the commission of actual sin, cannot possibly partake of them, it seems to us to follow, as a matter of course, that the infants so dying are, and of necessity must be, subjected to misery in the world to come. It makes no difference in the force of this conclusion whether the means of escape be, as some maintain, the sacrament of baptism lawfully administered, or, as others believe, the regenerating influence of the Holy Spirit specially infused into the hearts of those whom God has seen fit to sanctify and save. In either case, those from whom the means of salvation are withheld cannot possibly be saved. It must be acknowledged, however, that many modern advocates of Original Sin do not admit this conclusion, and that few preachers or writers in the present day actually inculcate the damnation of infants; nay, that some have expressly rejected it, and have even declared that they could not receive as true any system of faith which involved a tenet so repugnant to their understandings and their hearts. Giving them full credit for these disclaimers, it may be useful to bear in mind that the inference in question, however opposed to the best feelings of man's nature, to the common sentiment of justice, and to the gentle dictates of the Saviour's teaching, has not been drawn by the opponents of the doctrine of Original Sin alone, but has been held, avowed and earnestly inculcated by many men who were eminent for their intellectual acquirements, and distinguished for zeal on behalf of the opinions which are accounted orthodox. Of this the reader who will cast his eye over the following extracts, (to which it is believed that many more could easily be added, if more were needed,) will be thoroughly convinced: and perhaps some who would listen with indifference to the clearest reasonings of the opponents of their doctrine, may be awakened to a sense of its true nature, when they peruse the descriptions of its unavoidable consequences which have proceeded from the pens of its supporters and friends. The extracts are here given in English; but the references will enable any one who pleases to consult the original of those passages which have been translated.

Augustine.—"It may be truly said that infants dying without baptism will be in the mildest of all the states of damnation: but greatly

does he deceive, and greatly is he deceived, who affirms that they will not be damned." *(De Peccat. Merit. et Remiss.* l. i. c. 16.)—"Will they not confess that infants not baptized, though they be punished more moderately than persons who have committed actual sins, will yet be punished with eternal death?" *(Epist.* 109, *ad Paulinum.)* [See also *Contra Julian.* l. v. c. 8, 10, 11; *De Baptismo Parvull. contr. Pelag. Ser.* xiv., c. 2, 3, 4, 7; *Ep.* 89, 106; and often elsewhere: for this was a frequent theme with this illustrious father.]

Fulgentius.—"Most firmly hold and by no means doubt, not only that men who can use their reason, but also that infants, whether they begin to live in their mothers' womb, and die there, or, after they are born of their mothers, pass from this world without the sacrament of baptism administered in the name of the Father, Son and Holy Spirit, will be punished with the everlasting torment of eternal fire: because although they had no sin of their own committing, they have nevertheless incurred, by their carnal conception and nativity, the damnation of Original Sin." *(De Fide ad Petr. Diac.* c. xvii.)

Gregory the Great repeatedly affirms that infants dying unbaptized, "endure the perpetual torments of hell." *(Moralia.* c. ix. c. 16.)

Bellarmine.—"We say therefore that infants dying without baptism will experience anguish of mind, because they will understand that they are deprived of blessedness, exiled from the society of their pious brethren and parents, thrust down into the dungeon of hell, and condemned to spend their life in everlasting darkness." *(De Controv.* T. iv. col. 358, a.)

Confession of Augsburg.—"They" (i. e. *the Reformed Churches)* teach that after the fall of Adam, all men begotten in the natural way have at their birth Original Sin. By Original Sin we understand . . . a guilt by which all that are born are, on account of the fall of Adam, exposed to the wrath of God and eternal death. . . . . And this Original Fault is truly sin, damning, and bringing, even now, eternal death upon, those who are not born again by baptism and the Holy Spirit." *(Art.* ii.) "They teach that baptism, as a ceremony instituted by Christ, is necessary to salvation; and that the grace of God is offered through baptism; and that infants are to be baptized; and that infants, commended to God through baptism, are received into the grace of God, and become children of God. . . . . They condemn the Anabaptists who reject the baptism of infants, and affirm that infants are saved without baptism, and beyond the limits of the church of Christ." *(Art.* ix.)

Calvin.—"You deny that it is allowable for God to damn any mortal, except on account of actual crime. Yet innumerable persons are hurried out of life while yet infants. Put forth then your virulence against God, who hurls into eternal death unoffending babes" *(innoxios fœtus)* "torn from their mothers' breasts. He who will not detest this blasphemy of yours, when it is openly detected, may rail at me as he pleases; for I cannot ask to be safe and free from the abuse of those who do not spare God." *(Nebulonis Cujusdam Calumniæ,* &c.—*Tractt. Theologg.* p. 1030, ed. 1576.) "The body alone is said" (by Servetus) "to have been seized upon by the Serpent, and the soul is asserted to have been condemned to the first death and hell without guilt; since no sin can be imputed to men except that which is their own, and actual. Mean-

while certain salvation is said to await all, at the final judgment, except those who have incurred liability to eternal death by their own crimes. Whence also it is inferred that as many as are removed from this life, whilst infants and under age, are exempt from eternal death; though elsewhere they are called accursed."* *(Fidelis Expositio Errorum M. Serveti,* &c.—*Tracct. Theologg.* p. 907.) "Again I ask how it has happened that the fall of Adam has involved so many nations together with their infant children, without remedy" *(absque remedio*†), "except that it has so pleased God? . . . . I confess it is a horrible decree." *(Institutio Rel. Christ.* l. iii. c. xxiii. § 7. See also l. iv. c. xv. § 10.)—"Pighius repeats . . . . that Christ will not pronounce [to the reprobate] that they are condemned because they are born of the polluted race of Adam; or because from his sin they have incurred the sentence of eternal death; or because they must perish through his fault; but because they have not given food to the hungry, nor performed the other acts of mercy. But if, as Pighius maintains, neither Original Sin is sufficient to condemn men, nor the secret counsel of God has any existence,—what will he do with infant children, who have been snatched from this life before they were old enough to perform any such act? Since the condition of being born and dying was common to the babes that died at Sodom and at Jerusalem, and there was no difference in their works,—why will Christ, at the last day, separate the former, standing at his left hand, from the latter, placed at his right? Who will not here adore the wonderful decree of God, by which it came to pass that the latter were born at Jerusalem, whence they speedily passed to the better life; whilst Sodom, the entrance-hall to hell, was the birthplace of the others?" *(De Æterna Dei Provid.—Tractt. Theologg.* p. 976.)

Beza.—"*The Judgment of God upon Infants, the first description of reprobation.*—When God, induced by causes known only to himself, had determined to create [reprobates] for this end that he might display his wrath and his power upon them, he, at the same time, ordained the successive causes by which it should come to pass that the whole blame of their own destruction would rest with themselves, as we have already shewn. Therefore when man had fallen, by his own free will, into that wretched condition, God, who deservedly detests the reprobates because they are corrupt, inflicts his just wrath upon some of them as soon as they are born. But with adults he pursues two other methods totally different," &c. *(Brevis Explicatio Christianismi—Tractt. Theologg.* i. p. 190.)

F. Turretine.—"On the question whether there is such a thing as Original Sin, various heretics err, holding the negative: as 1, the old Pelagians . . . . . 2, the Socinians . . . . 3. Nor do the Remonstrants

* It must be borne in mind that the sentiments here attributed to Servetus were put forward as sufficient (along with others exhibited in the context) to justify the act of burning him alive for heresy.

† Mr. Allen translates these words, "were it not for the remedy;"—but erroneously; for whenever "*absque*" has this meaning, it is joined with a substantive verb: this construction therefore would require "*absque remedio foret.*" But what shews beyond dispute that Mr. Allen's interpretation is incorrect, is the rendering of the passage in the French translation of the *Institutes* published by Calvin himself, in which the phrase is exactly and faithfully rendered, "sans aucune remède," *without any remedy.*

differ very widely from these; who, in their Apology, lay it down for certain, (whatever Augustine and others may have determined to the contrary,) that God neither will, nor justly can, destine to eternal tortures, on account of Original Sin, any infants, of whatever sort or lineage, who die without any actual sins of their own; holding that such an opinion is contrary to the Divine goodness and right reason; nay, that it is uncertain whether its absurdity or its cruelty preponderates. . . . . But to all these the orthodox Church has always opposed herself."—*(Instit. Theol. Elencht.* i. pp. 694, 695.)

Chamier.—"The orthodox . . . . . assert that even infants, guilty of Original Sin only, are damned by the righteous sentence of God; and that, in being so damned, they are not only banished from the kingdom of heaven, but actually suffer the eternal fire prepared for the devil and his angels; although (if any one wishes to inquire farther) the opinion of Augustine be not remote from probability, that their punishment will be the mildest of all . . . . . not, however, that it will be the mere privation of eternal bliss, but also *real punishment* in hell,—the punishment of loss and sense combined." *(Panstratia,* T. iii., p. 159, col. 2.)

Twisse.*—"In making Sodom and Gomorrah examples of his judgement, did not [God] intend our good? And was this without intention of harme to any? And though they of ripe years among them had committed abomination, and God tooke them away as hee thought good, yet what, I pray, became of infants, some in their mother's wombe, some hanging at their mother's breasts? And will you challenge God for injustice in this? . . . . . What more severe punishment then damnation? And what precedent" [i. e. *previous*] "loving instructions or good encouragements to doe well were afforded by God to all those infants who perish in that sinne which they drew from the loynes of their parents? And will you challenge God for unnaturalnesse for this? Or will you deny that any infants perish in Original Sinne, as Pelagius did? And what loving instructions doth God minister to those heathen who doe not so much as know God, nor ever were acquainted with his word and gospell?" *(Discovery of D. Jackson's Vanitie,* pp. 481, 482.)

"In regard to those who are condemned to eternal death solely on account of Original Sin, their condemnation to eternal death is the consequence of Adam's transgression alone. But many infants depart this life in Original Sin, and consequently are condemned to eternal death on account of Original Sin alone; therefore the condemnation of many infants to eternal death is the consequence of Adam's transgression solely." (Quoted from Dr. Twisse in Ellis's *Half Century of the Unitarian Controversy,* p. 82.) "Adam's sin is made ours by the imputation of God; so that it has exposed innumerable infants to Divine wrath, who were guilty of this sin, and of no other." *(Ib.)*

Boston.—"God takes special notice of our natural corruption, or the sin of our nature. . . . . in the death of the infant children of men. Many miseries they have been exposed to; they were drowned in the deluge; they were consumed in Sodom by fire and brimstone; they have been slain with the sword, dashed against the stones, and are still dying ordinary deaths. What is the true cause of this? Is it their

* Dr. Twisse was the President of the Westminster Assembly of Divines.

own actual sin? They have none. But as men do with toads and serpents which they kill at first sight, before they have done any hurt, because of their venomous nature, so it is in this case." *(Human Nature in its Fourfold State,* ed. 1830, pp. 172, 173.)

Zanchius.—"Pighius says, 'Infants are without actual sin: therefore, although exiled from the kingdom of heaven, they will not be damned, nor receive any punishment of sense; except those of them who, in the course of nature, sin, either in their external or internal senses.' I answer, they are nevertheless wicked, and being born adapted to sin, are therefore justly damned, although they have not yet sinned after the similitude of Adam's transgression. For as temporal death came on them on account of Original Sin, so also did eternal; for God threatened both when he said, *'Ye shall surely die.'* Even young serpents and the whelps of wolves which cannot, as yet, harm anybody, are put to death, and with justice. How so? Because they are of such a nature that they easily can do harm: therefore even infants are deservedly damned on account of the nature they have: to wit, a wicked nature and repugnant to the law of God." *(De Peccat. Originis,* c. iv. th. 5).

Ussher.—"*Then it appeareth that by propagation from our last parents we are become partakers of the sin of our first parents?*

"Even so: and for the same transgression of our first parents, by the most righteous judgment of God, we are conceived in sin and born in iniquity and unto misery (Ps. li. 5:) for men are not now born as Adam was created; but death doth reign over them also that sinned not after the like manner of the transgression of Adam (Rom. v. 14;) that is, over infants who are born in sin, and not by imitation, but by an inherent corruption of sin; even as we see that young serpents or wolves that never stung men or devoured sheep, are, notwithstanding, worthy to die, because there are principles of hurtfulness and poisonousness in them." *(Body of Divinity,* ed. 1702, p. 126.)

"*How doth God suffer them* (i. e. reprobates) *to run into condemnation?*

"In a divers manner; some reprobates dying infants, other of riper years; of which latter sort, some are not called, others called.

"*How doth God deal with reprobates dying infants?*

"Being once conceived, they are in a state of death, (Rom. v. 14,) by reason of the sin of Adam imputed, and of original corruption cleaving to them by nature; wherein also dying they perish: as (for instance) the children of heathen parents: for touching the children of Christians, we are taught to account them holy: 1 Cor. vii. 14. (*Ib.* p. 165.)

"*But what say you of infants baptized that are born in the church; doth inward grace, in their baptism, always attend upon the outward sign?*

"Surely no. The sacrament of baptism is effectual in infants only to those, and to all those, who belong to the election of grace. Which thing, though we (in the judgment of charity) do judge of every particular infant, yet we have no ground to judge so of all in general; or, if we should judge so, yet it is not any judgment of certainty. We may be mistaken." (*Ib.* p. 367.)

Baxter.—"Once all the ignorant rout" (of Kidderminster) "were raging mad against me for preaching the doctrine of Original Sin to

them, and telling them that infants before regeneration had so much guilt and corruption as made them loathsome in the eyes of God; whereupon they vented it abroad in the country, that I preached that God hated or loathed infants; so that they railed at me as I passed through the streets. The next Lord's-day I cleared and confirmed it, and shewed them that if this were not true, their infants had no need of Christ, of Baptism, or of renewing by the Holy Ghost. And I asked them whether they durst say that their children were saved without a Saviour, and were no Christians, and why they baptized them, with more to that purpose;* and afterward they were ashamed and as mute as fishes." *(Life and Times*, p. 24.)

Jameson.—"Certain it is from the whole tenour of the Scriptures, and, in special, Rev. xxii. 25, that those who in the sight of God are dogs, are guilty persons, and to be excluded from heaven, and therefore to be thrust into hell. But whole nations without any exception are such (Matt. xxv. 26:) therefore infants, being a part of these nations, deserve to be excluded from heaven and sent to hell.

"None can enter the kingdom of heaven except they be born again. (John iii. 7.) But surely this new birth is a gift of God, and a privilege which he may withhold from whom he will; and therefore, without prejudice to his justice, may exclude whomsoever hath it not, from the kingdom of heaven. But none are excluded from it but guilty persons, which I believe none will deny; therefore infants may well be accounted guilty persons." (*Verus Patroclus*, pp. 147, 148.)

This last extract I copy from Southey's Commonplace-Book; the original work and the author are equally unknown to me. I make no comment on the passages above selected, nor upon the sentiments which they express: every intelligent reader who compares them with the Saviour's behaviour towards little children, and his declarations respecting them, will be able to draw his own conclusions. C.

GENIUS.

Genius is too apt to think herself independent of form and matter—never was there such a mistake; she cannot slight either without hamstringing herself. But the rule is of universal application; without this thorough mastery of their respective tools, this determination honestly to make the best use of them, the divine, the soldier, the statesman, the philosopher, the poet—however genuine their enthusiasm, however lofty their genius—are mere empirics—pretenders to crowns they will not run for—children, not men—sporters with imagination—triflers with reason, with the prospects of humanity, with time, and with God.—*Lord Lindsay on Christian Art*, III. 149.

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* It would have been more to the purpose if he had plainly told them his opinion of the fate of infants dying unregenerate, which was evidently the ground of his parishioners' dissatisfaction; but that point he seems to have avoided most cautiously.

A TRIANGULAR TRINITY.*

After reading the various half-believing and profoundly ingenious modes of reconciling a shadowy Trinity with a philosophy almost as shadowy, or of vindicating its outward profession notwithstanding its inward disbelief, which have been (as we cannot but think) the moral disgrace of self-styled religious orthodoxy in our day, it is quite refreshing to meet now and then with a thorough-going and unhesitating believer in the doctrine, who, like the older race of Trinitarians, takes for granted that it is the doctrine of the Bible from first to last, finds no difficulty in accepting it (or perhaps "believes because it is incredible"), knows nothing against it in science or logic, and can even persuade himself that he has demonstrated the solemn mystery beyond dispute by adducing a superficial analogy and implying (for he would be himself undeceived by uttering it) a geometrical absurdity.

We all know that the equilateral triangle is an ancient symbol of the Trinity,—as is also the trefoil leaf, and perhaps various other things in nature and art. But a symbol is not a proof, nor even an argument, in a question of fact or science. As a symbol, either the triangle or the clover leaf may indeed suggest the religious thought when already believed; but it is quite a different matter when the believer undertakes to prove the Trinity by analogy founded upon one of these symbols. He says, the three sides are equal and make one triangle; he says, the three leaflets are equal and make one leaf; and the three persons are equal and make one God. But he omits saying (what his argument requires that he should say), "The side A B *is a triangle*, the side B C *is a triangle*, and the side C A *is a triangle;* yet there are *not three triangles, but one triangle.*" He omits saying, "The upper leaflet *is a leaf*, the right-hand leaflet *is a leaf*, and the left-hand leaflet *is a leaf;* yet there are *not three leaves, but one leaf.*" If he would say this (and not require us to take it as fact or sense), he would then be authorized to say also, on the strength (or in the weakness) of those analogies (and not expect us to take it as fact or sense either), So, "the Father is God, the Son is God, and the Holy Ghost is God; yet there are not three Gods, but one God." To us, the profaneness of the last paragraph (copied from the creed of the Church of England) is as manifest as the absurdity of the other two, which are not indeed said, but are virtually suggested, by those who find an argument for the Trinity in trefoil and triangles.

The little pamphlet of twelve pages before us takes up the

* The Doctrine of the Holy and Undivided Trinity in Unity, resulting from a Broad View of the Christian Bible [Triangular symbol]. London. 1858. [No Printer's nor Publisher's name.]

proof by the way of triangles. An equilateral triangle graces the title-page: "Father" inscribed on the base, "Son" on the right-hand side, and "Holy Spirit" on the left; and "The"—"One"—"God" circumscribed. (Why it is Holy *Spirit* on the title-page and in the conclusion, and Holy *Ghost* in the intermediate triangles, we cannot make out; perhaps this is a mere inadvertence.) The revolution of this triangle, so as to let it stand successively on each of its sides as base, constitutes the whole argument of our little book, which describes and enforces this very ingenious idea in a few pages of letter-press. We shall endeavour to do simple justice to our author's argument. As the triangle revolves, it represents three successive *epochs of the world's history*, in which each of the three persons of the Trinity was, in turn, more prominent than the other two.

In the first period, which "would extend from 'the beginning' until the end of the sixth day," the "direct manifestation of God" is as the Creator, while yet the "Word was in the beginning," and "the Spirit moved on the face of the waters." Accordingly, the triangle stands on *Father* as the base, with *Son* and *Holy Ghost* as sides.

In the second period, extending "from the end of the first epoch until the death of the Son of God on Calvary," the "direct manifestation" is "God the Redeemer," while yet the Scripture gives witness to the Father and Holy *Ghost*. Let the triangle revolve so as to make *Son* the base, and the other persons the upper sides.

Epoch third extends from the death of God the Son to the judgment; and during it, the "direct manifestation of God" is as Sanctifier, while Scripture still witnesses to the Father and Son. Let the triangle revolve till the *Holy Ghost* is the base and *Father* and *Son* the sides, and this epoch is demonstrated like the others.

The contents of the Bible are accordingly assigned to the three epochs. To the first belongs the first chapter of Genesis, containing the history of creation; to the second, the rest of the Old Testament and the four Gospels, in all which, our author says, "the prominent idea is Redemption;" to the third belong the Epistles, which, he says, "breathe throughout this one idea of the direct action of the Holy Spirit of God." The Acts of the Apostles and the book of Revelations seem to have escaped our author's notice in his distribution; as, indeed, much of the contents of the enumerated books has done in his description.

The reader will, of course, understand that the triangle, as above described, is duly presented to the eye in each of its three positions, by a fresh diagram, so that ocular demonstration is afforded for each epoch.

A few lines of "Conclusion" restore it to its first position:

"If we continue the same line of argument one step further, we find

that our symbol of Deity returns to the same manifestation as at first; [triangle is reproduced here with *Father* as base]; and so it should be. God will hereafter manifest himself as creating a new heaven and new earth, the abode of his redeemed and sanctified people. In this new heaven and earth, God will no longer manifest himself as the Redeemer of sinners, for all will be pure and holy, even as he is holy; nor will he manifest himself as the Comforter, the Spirit of light and life, there where no sorrow finds entrance, where God himself is the light, and where death has been swallowed up in victory.

"What, then, is this last great manifestation of God? It is clearly that *God is One*—the unity of the eternal Godhead; and this will be the unutterable and inconceivable bliss of the redeemed and sanctified hereafter; increasing hour by hour in knowledge and goodness, they will, without ceasing, be giving honour and glory and praise and thanksgiving to the blessed and holy Trinity, the Father, Son, and Holy Spirit, whom they will ever hereafter worship and glorify as

THE ONE GOD."

And our author in his simplicity believes he has thus expounded a Trinity of persons, in which "none is afore or after other, none is greater or less than another"! Yet how involuntarily does he testify to the proper Unity of the Deity and the Supremacy of the Father, even in his attempt to illustrate the co-equal Trinity! The original and the final state of things, even according to his own showing, alike rest upon the manifestation of God as the Father; and this manifestation he involuntarily describes as that in which "clearly God is one." The intermediate manifestations of the Son and the Holy Ghost as prominent or "direct," are but epochs of time intervening, while in the grand eternity preceding and following they were not, and will not be, direct or prominent.

It is in this point of view that the little pamphlet before us chiefly interests us so far as to have warranted a notice almost equal in length to its own contents. Weak and illogical and absurd as it seems, all this is the fault of the theme alone. The author is a genuine and firm believer, we have no doubt; indeed, if report errs not, he is a man qualified by position, character, education and general attainments, to adorn any church. He is a layman, as might be suspected from his evident ignorance of the bearings of the Unitarian controversy, to which, in the fresh simplicity of his theological and biblical zeal, he thinks he has dealt its death-warrant, *en passant*, by declaring that Unitarians, on their own principles, worship or ought to worship a duality of the Godhead, or in fact two Gods; for if it is urged that the Saviour is "immeasurably inferior to God the Father," this is no matter, as, "Whatever be the rank you assign to the Son of God, he is, if you believe Scripture, *a God to us;*" and "greater and lesser gods are common to all mythology." When our zealous author shall have prosecuted his theological studies a little further, he may see reason perhaps to consider this description as

more properly applicable to the Trinitarianism of his fellow-believers in general, than to our Unitarianism.

One word more, on the triangular syllogism itself. Did our author never hear of other equilateral figures besides the equilateral triangle? Suppose we were to take the *square*, the *equilateral pentagon*, *hexagon*, or any other polygon; we might, by precisely the same process of manifestation, let it revolve so as to stand on each side in succession; and with precisely the same power of argument, we might write the successive epochs of manifestation for four, five, or any other number of divine persons whom we may have adopted into our theology. A quaternion of persons would be very easily demonstrated, on the plan so well worked out long ago by *Basanistes* in his "New Way of deciding Old Controversies." If that clever pamphlet were republished with illustrative geometrical *squares* revolving so as to let each side become in turn the base, we should have the mathematical proof supplied to the quarternion of Basanistes, with precisely the same effect with which our author's triangles aid (or damage?) the belief in the Trinity. The *quaternion*, according to Basanistes (not spoken profanely by him; the profaneness, if any, was already in the Trinity and its defences, which he only imitated), consists of Father, Lawgiver, Son and Holy Spirit. Let the square then stand instead of the triangle. Let the name of Moses be duly inscribed on one of its sides; let it duly revolve, and you shall have, instead of three epochs, four, namely, Creation, The Law, Redemption, and Sanctification; a division much more accordant indeed with scriptural history than that of our author, who confounds the Law and the Gospel strangely by making his second epoch include the two. We do not trace out more particularly the supposed revolution of our *square;* because, in spite of our belief that the demonstration of the Trinity here attempted by a revolving triangle is sincere and serious, we have an involuntary feeling that, whether intentionally or not, such an argument and such diagrams necessarily throw an air of ridicule upon the sacredness of the subject. As Unitarians, we feel uneasy at what seems to us a burlesque exhibition to the eye of the creed which we disown, just as we do when the Athanasian Creed exposes its profaneness to the ear.

But an orthodox quaternion was actually painted long ago by the greatest of Roman Catholic artists. Raphael's *Disputa del Sacramento* (says M. Ath. Coquerel, fils, in his delightful little book, *Des Beaux Arts en Italie*), "represents not only the Romish church, but Christian doctrine as taught by this church in 1500. The fundamental idea in the picture is the idea of Deity, who is four times represented; three times as in heaven, in the persons of the Father, the Son and the Holy Spirit, and once as on earth in the Host. Around these four divine personifications their worshipers are grouped, angels, saints and men."

"As to our world, no one in it lifts his eyes towards the open heaven which is full of superior beings. It is to the Host that all eyes are turned; that material God, that Christ physically present, is the true God and the true Saviour to all that crowd of Fathers, Popes, Bishops and faithful people." M. Coquerel remarks upon the total absence of the Virgin among these Divine personages; and hints that, at the present day, since the decree for her Immaculate Conception has passed, a new Raphael must find room for her added worship. Thus we should have a *pentad* or *quinquity* in the true Catholic faith, to be represented, by some Romish theologian of a mathematical turn of mind, by an *equilateral pentagon*.

But all this, whether said, painted or shewn in diagrams by devout believers themselves, seems to us, we repeat, essentially profane. And we suppose the printer and publisher of the pamphlet before us must have felt something of this kind preventing him from placing his name on the imprint. Not impossibly (as printers and publishers are not invariably theologians) he may have felt at a loss to decide whether the triangular Trinity was "serious or funny meant;" and may have had a needless dread of Lord Campbell's last act against bad books. We can pardon him if it was so. If a book with such illustrations had been published in Holywell Street, we should at once have understood its design to be that of throwing contempt upon the common belief of Christians. Possibly some orthodox and zealous police official may search Holywell Street for the offending printer who did not dare to put his name to this infamous little brochure! It is a very suspicious circumstance, truly; but, in spite of all appearances against him, we persist in thinking that the writer of the pamphlet before us is a sincere believer in the Trinity of the Church of England, and that he means to recommend the belief, and not to ridicule it, by his display of equilateral triangles. We think also that such men more truly represent the theological idea designed by the Church-of-England creeds, than any of those modern refiners upon it, who becloud their creed with learned speculation, or shelter themselves under Broad-Church morality. And we believe that a simple, honest and earnest advocacy of the doctrine of the Trinity in its integrity, is the one thing wanted just now to put the Unitarian controversy on its right issue, alike as a question of theology and as one of ecclesiastical and social morals.

MEMOIR OF THE LATE REV. GEORGE ARMSTRONG, OF BRISTOL.*

The fatal moment had indeed come; the chapel of Lewin's Mead, the chief scene of Mr. Armstrong's labours for the last twenty years, was to echo his stirring words of Christian love, of faith, warning and hope, no more. What he had been there and felt there and said there, was all that was left him now to cheer his sick room, and spread a halo of peace and resignation over the clouded prospect of his future life on earth. But the past, the present and the future, all, happily, could yield him some balm of consolation. Whichever way he looked, prospect and retrospect were alike illuminated by faith in God and loyalty to Christ and conscience. In a letter to me on the 28th of October, he says,

"To you, above most, perhaps more than to all other men who know or care for me, it will be interesting to know what has befallen in the brief interval since we last parted. You left on Tuesday morning, and that evening the symptoms of an attack so unmistakeably presented themselves, that I was obliged to come to bed early, and undergo for that night, and the two days and nights following, the usual miseries of my old malady. My three months' period of vacation had already expired, and the congregational committee were to meet on the Thursday evening, with much enlargement of other members, to deliberate on my antecedent proposition of holding on as joint minister, but with diminished duty, should my strength prove equal even to that modification of pulpit labour. This sudden attack, however, so decided, and so directly, as I felt it to be, the result of my efforts on the previous Sunday, suggested a proportionably decided course, and I dictated a letter in time for their meeting, *absolutely resigning*. It was received and listened to with all possible sorrow. Hopes have been thrown out that I might modify or suspend my determination; but my own feelings, and my doctor's entire concurrence therein, put a veto to any change whatever. And now, here I am without a pulpit, and an income lessened by nearly £300 a-year! Yet not, thank Heaven, cast down, but wonderfully sustained and cheered by my inestimable friend, counsellor and wife, who approves, while lamenting, and feels but little misgiving as to our future; what she does most lament being that she is no longer to hear me in the pulpit, or to feel herself to be a pastor's wife.

"And now, to pass from self," he adds with his characteristic elasticity of mind, "the Dispatch is itself again. A magnificent raker in the last on the Kansas atrocities! Pray find out for

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* Continued from p. 473.

me something about Mr. Thomas Gladstone,* of Stockwell Lodge, Surrey; clearly enough a right-hearted Englishman.

"The Anti-Slavery Standard you shall have by to-morrow's post. I wish you would study Sumner's great speech,—its logic, its history, its ethics and its eloquence. The close is magnificent, and worth the martyrdom of Brooks' bludgeon. I am only to-day sitting up in my bed-room for the second time, but am beginning to feel better again."

This parting was, as he truly said, one of all possible sorrow to his congregation, and they hastened to express it in the following address:

"Reverend and dear Sir,—We are truly grieved to learn that the impaired state of your health obliges you to resign your office as pastor of the Lewin's Mead congregation. It had been our earnest hope, that God, in his great mercy, would restore your strength, and spare you to minister in coming years to a people whose privilege it has been, through a long period, to listen, we trust with profit, to the fervent and faithful exhortations which you have addressed to them. We deeply regret the loss of ministrations which have aided so many of us in the culture of the religious life; and we would thank you for the help you have thus given. We shall always gratefully remember the earnestness with which you have stood forth whenever our religious liberty has been assailed, and your exertions in endeavouring to gain a larger measure of it for those who shall come after us. We shall, at the same time, call to mind the sacrifices which you have made for conscience' sake; and will take to our own hearts the example you have set, of giving up friendships, pecuniary advantages and social position, for those opinions which we all alike profess and alike hold dear.

"We feel that your retirement, and that of each earnest man who is taken from us, lays on those who remain a deeper obligation to carry on, with renewed courage and in a holier spirit, every work that lies before us as servants of Christ.

"We pray that an all-wise and good God, who has seen fit to afflict you, and to deprive us of a revered and beloved Minister, will, in his own good time, restore you to some measure of health, when it will be our happiness, and, we believe, an addition to your own, that we should seek in the quiet retirement of your study that communion of spirit which may still cheer, counsel and strengthen us in our passage through life.

"That our Heavenly Father will continue to bless you in your home and in your family—that He will guard and guide you and yours in all the events of life—and that one fold, even that of the Great Shepherd of the sheep, may receive us all at

* Author of some remarkable letters to the Editor of the *Times* on the "Kansas Question."

the last great day, is the heartfelt and earnest prayer of your attached people!

"Signed, on behalf of the congregation,
"Nov. 16th, 1856." CHARLES THOMAS, Treasurer."

Mr. Armstrong returned the following answer:

"Durdham Park, near Bristol, Nov. 17, 1856.

"My dear Friends,—It has pleased the Almighty to restore to me some measure of strength to acknowledge—though necessarily in very imperfect words—the affectionate address in reply to my letter of resignation, of which your worthy Treasurer, Mr. Charles Thomas, was the bearer to my house last evening.

"I am glad you have perceived that the course I have taken was wholly unavoidable; and that from no cause less serious than a state of health which gave but little hope of any permanent amendment, could I have been induced to dissolve a relation so solemn and so important to my people, to my family, and to myself.

"For the assurance you give me that, in the course of my ministrations during an extended period of little short of twenty years, I have succeeded in deepening the religious convictions, and in helping on the spiritual life and culture, of many among you, I feel truly thankful; while it reminds me that the efficacy of all such labours can only be due to the power of that holy guidance which I ever sought as the alone source of all human goodness, and the best support of all human weakness. As a Christian minister, not to say as a sinning man, I felt profoundly that I could have no strength, and least of all any peace, *out of Christ*. Conscious of shortcomings, great and numerous, I could not but flee to that Throne from which none were ever sent empty away,—and renewing my soul at that Fountain, caught the needed strength to assure my own heart,—and, as you kindly acknowledge, to raise and comfort yours.

"Forgive me, brethren, if in the act of thanking you I may seem to say more than the occasion would naturally elicit; and especially if I speak this as a truth on which none can too deeply reflect. The world wants more of communion with Christ. In our public life, in our home life, and chiefly and supremely of all, as including the rest, in our solitary heart, we need to know Christ as a power of God (not as a subject of speculation) more than we have yet known him. In the latter days of my life, and still on my sick bed, I place this truth before you with more solemnity than I could have ever done before; and I desire in this closing communication with you, dear and Christian friends, that you should feel I can neither seek for you nor for myself any higher blessing from our Heavenly Father, any more precious fruit of the mission of his Christ, as the wisdom

of God and the *power* of God unto salvation in the heart of every one that believes.

"As to external matters, you have been pleased to refer with satisfaction to exertions I have made from time to time in behalf of our religious liberties; and if I have been fortunate in some local and special efforts of that character, I am the more pleased that you have borne those efforts in mind, because it gives me the opportunity of entreating you to be thus mindful of what has hitherto been done, that you may the better see and provide for what remains to be done in this great department of your Christian duty.

"In the circumstances of the present time, there seems to be a peculiar fitness in referring to the raised and liberalized character of the British Schools of this city;—as to which I would earnestly desire you to remember, that having gained, or, more correctly, having *recovered* a position of co-equality with other religious connections, it behoves you to be watchful in the care of that position, and that you suffer the aggressive spirit of religious bigotry at no time to take you by surprise, or find you sleeping at your post.

"In fine, whether as regards the Redcross-Street British School, now so happily brought into practical harmony with your own, or the administration of the *Parent Society* at the Borough Road in London, whose instructive history by Mr. Leyson Lewis has been recently placed in the hands of some of the more active members of your congregation, and for whose liberal and faithful management in the equal interests of all religious denominations in this country, they and others must be so largely responsible,—the more so as its restored spirit and character would so auspiciously affect the great question of a national education, still pending in and out of Parliament;—or, lastly, as regards the catholic principle of another important institution of our country—*the British and Foreign Bible Society*, with its affiliated branches throughout the kingdom,—it will be among the latest and most earnest of my wishes, dear brethren, that, being *open* institutions, you omit no practical measures to *keep* them open; and that, as healthful members of Christ's body, ready to do and to say the right thing at the right time, you should, in a godly jealousy for your own and your children's liberties, do all and be all for Him who gave Himself for you, that He might purify you unto Himself as a peculiar people, zealous of good works.

"Oh, brethren! 'our heart is enlarged unto you;' yet to think and to write as I ought, is more than I have strength for. Nevertheless, because you permit me to believe that you have profited by my earnestness, and because you console me with the idea that I have reached you, through the depth of my own feeling, on some topics of Christian exhortation,—weak as I am,

I take courage in beseeching you to bear with me in yet one word more, and I have done.

"'Remember,' then, I fervently exhort you, '*them that are in bonds, as bound with them.*' Bear in mind the dark and still increasing iniquity of our age. Suspect the worldly spirit of those who would think or speak lightly upon it. And as God has ordained it an eternal truth, that 'righteousness only exalteth a nation,' do not believe in the real prosperity of that people—do not believe in the religion of that church—which can see in the fearful institution of SLAVERY anything less than a hindrance efficacious beyond all others in repressing the advancement of nations, even the most distant from the seat of the evil, —a stumbling-block to the progress and the power of the Anglo-Saxon race,—and thus by hands so unfitted for the abhorrent work, instead of entailing glory, and honour, and freedom, and virtue, and piety, on a prostrate world, weakening, degrading, demoralizing and depressing the WHOLE family of man. For 'we are all members one of another.' And the poorest slave of Alabama cannot uplift his unavailing voice for justice and mercy, without leaving so much the less of power in the world to resist the energetic tyrannies which everywhere surround us! Then take, brethren, a lesson from the enemy; and as tyrannies cling to tyrannies, and the oppressor everywhere, directly or indirectly, helps the oppressor, be you ready by word and deed, as much as in you lies, to strengthen the cause of the just, and share in the striving of the faithful and the good.

"And be not discouraged, dear friends, to do what you may, because the desired result may seem to be remote. It is our privilege to live in the future. An irrepressible sympathy, of which the brute knows nothing, binds us to coming ages. And when we meet, through mercy, in that blessed future, where the faithful of all nations and all kindred shall see and know God's final purposes of good, it will be matter of gratulation and joy that we had been permitted to lessen the sum of evil and swell the heritage of good to the generations which are to take our place, and to start in their new career of knowledge, of virtue, and of happiness, from the point at which we had left them.

"Reciprocating every good wish and prayer—invoking the healthful working of God's Holy Spirit among you to 'stablish, strengthen, settle you,' as a united and a Christian people—and asking your pardon and favourable acceptance of these few hurried thoughts, I remain, with sorrowing but sincere affection, dear brethren, your ever faithful friend and late pastor,

GEORGE ARMSTRONG."

The entries in his diary have almost ceased now; but occasionally, when his strength permitted him and other more serious

occupations did not claim the precious moments that it lasted, he would resume his old practice of dotting down his thoughts and feelings on things personal and public. At the close of the year (1856) he writes as follows:

"Since, humbly resigning myself to the appointment of my Heavenly Father, I placed my resignation in the hands of my congregation, kindnesses many I have received, and pleasant intercourse by letter it has been permitted me to enjoy .... And, indirectly, from various sources, indications of esteem and sympathy have reached me, more than commensurate with any actual services I could have rendered, however fairly I might claim the merit of ardent aspirations and deepfelt desires for the advancement of mercy and justice, truth and righteousness, *all the world over.*"

The affectionate regard of the Lewin's Mead congregation was not exhausted by an address. Anxious to shew their esteem for "the unflinching courage, fidelity and zeal," to use their own words, "which Mr. Armstrong had ever manifested in the cause of Christian Truth and Christian Liberty," they set on foot a subscription, with a view of making him a befitting present on his retirement. Their own liberality, aided by that of others, encouraged by their example, soon raised a considerable sum of money, which was duly presented to Mr. Armstrong. To this additional mark of esteem and kindness, his reply will be read with interest.

"Durdham Park, near Bristol, Feb. 5, 1857.

"My dear Mr. Lang,*—Your packet, with its important enclosure, safely reached me yesterday. What can I say in reply? They found me in contented retirement, but have converted me into a poor debtor! For how can I ever requite so much kindness and trouble, undertaken and evinced on my behalf and that of my dear young family? Perhaps you will say that this recompence had been already earned by my services and sacrifices,—yet neither of these can I myself rate very highly. Certainly, as to the latter, I cannot assume any merit; for '*necessity was laid upon me*,' for my peace of heart and freedom of spirit, to disavow opinions I no longer held, and to promulgate and defend those which deliberate study and conviction had brought home to me as the very truth of God, and the best and surest guide for my troubled and uncertain steps through all the path of life. They have never deceived me. I did not embrace them for vulgar profit; but they have garnered into my soul an abundant harvest of joy and blessedness.

"Locke (in his third Letter on Toleration) says to an opponent,—a bigoted ecclesiastic of his day,—'You ask me what party I write for? I will tell you. They are those who in

* Treasurer of Testimonial Fund.

every nation fear God, work righteousness, and are accepted of Him; and *not* those who in every nation are zealous for human constitutions, cry up nothing so much as outward conformity to the national religion, and are accepted by those who are the promoters of it.'

"Such was the party I, in my humble way, wrote and preached for; and I have never repented my course. The glory of reading with a *free soul* Channing's immortal discourses,—that at Baltimore, for instance, in 1819, and that at New York in 1826 (*specimens* only of his marvellous power)—was more reward and higher privilege to me than all the hierarchies of earth combined together could confer,—so I *had* my reward; yet it would be affectation in me to underrate the importance and value of your munificent present to me and my children, contributed not only within the more immediate sphere of my ministerial duties, but over so wide a circle of dispersed but sympathizing friends, some of them, to their honour, of other communions. From my heart I thank them all, and only wish I had a tongue and pen sufficiently loud and potent to assure them, whether far or near, how truly I desire that they may be 'filled with all joy and peace in believing,' and devoutly pray for them the sustaining experience through life and death of the love of the ONE God and Father of all, through the grace of our ONE Lord and Saviour Jesus Christ.

"For your individual interest on this occasion, and that of your associate, our Treasurer, Mr. Charles Thomas, I beg you to accept for yourself, and to present to him, the assurance of the lasting gratitude and deep personal regard of, dear Sir, ever truly and affectionately yours,

GEORGE ARMSTRONG.

"To Thomas Lang, Esq., Eastfield, Westbury."

Alternate days of painful suffering and only comparative ease continued to be his lot, but with undaunted courage he dedicated all the latter to the service of others, and to the noble pursuits of his whole life.

"I am still a jail-bird," he writes to me in February 1857, "still in my room, where I am very happy, though very weak; but in all other respects, amiably as well as mentally, in a quite satisfactory state, eating well, sleeping well, and thinking and writing about all sorts of things.

"I have had a letter and a copy of his famous pamphlet from Mr. Grote; also a correspondence with Mr. E. C. Whitehurst, of the Ballot Society. You cannot think how I enjoy literature and politics, and I quite gloat over the idea of adding to my book lore by some contemplated purchases of Kerslake," &c.

To a very particular friend he writes as follows, on March 22, of this same year (1857):

"I have to thank you very much for your last interesting budget, which not only furnished to me matter of interest, but of wonder at your flexibility of genius . . . . Most particularly am I interested and delighted at your noble ardour to elevate the Unitarianism in which you have been bred, to that position in the affections of its professors, and the respect and acceptance of the world, to which its scriptural and logical merits so clearly (to us) entitle it.

"I am old and grey-headed now, yet have I never found any description of religious truth so tenable by the intellect, and so suitable to the wants of the heart, as the *revelation* through Jesus of the watchful providence, the paternal character, and the righteous retributions of the One God and Father of all, who is 'above all and through all and in all.'

"But I cannot be content without the distinctive foundation of these truths (simple though they be) in the specific and historic *corroboration* afforded them by the gospel narratives. They are in themselves *theism*, to be sure; but they are theism, or natural religion, supernaturally confirmed; which makes all the difference to me, or at least the *essential* difference, between the son of Sophroniscus and the son of Mary. No one, that I know, so fully and fervently states and understands this as Orville Dewey in some of his noble discourses. Paley does it, but more concisely and severely.

"Thank you for your beautiful and touching lines, which Mrs. A. had previously noted and drawn my attention to in the Inquirer. They are true poetry, elevated truth, no fiction, but full of imagination, satisfying to the taste, just in their theology, and grateful to the devotional spirit. Pray go on and cultivate this talent, and displace the orthodoxy of Keble and Heber, so touched by the sacred fire, but so stained by the fumes of a man-made and degrading theology.

"I applaud, and yet do not quite understand, your views as to church loyalty among lay Unitarians. Loyalty to *what?* To some truth, surely, peculiar to that church. Yet what is that truth? and on what does it rest? From whence is it? from heaven or of men? You do not say; and our living writers seem all at sea about it. I am sure, for instance, I do not know what the Inquirer would be at. The *simplest* creed, if stated in words, affrights him. Yet *some* positive creed he seems to consider (justly, I think) indispensable to a church, and of course to 'church loyalty;' which is much the position of my friend Gordon, of Edinburgh, yet whose point of difference with Mr. J. J. Tayler I cannot very clearly make out.

"Thank you for 'Le Lien,' which I shall be glad to see and to circulate. I wish the Inquirer would devote a column to extracts therefrom, and also from Colani and other foreign sources, with translations for the general reader. We do not

know enough of what the brethren abroad are doing or thinking. The 'Notes and Queries' are an admirable thought, and are sure to be popular.

"And now a brief and hasty note on politics.

"After all, what babies in politics our 'most thinking people' of England are! Right, certainly, in keeping power out of the hands of the Derbys; but ridiculously wrong in their undiscriminating support of that Derby in disguise, my Lord of Palmerston, who would palm himself upon us as a *popular* Minister! I have no patience with the inhuman *humanitarians* who would save Commissioner Yeh by the immolation of Plenipotentiary Bowring: to the former, shewing the most un-English spirit of humility; to the latter, the most un-christian spirit of rabid animosity and heartless inconsideration; for whose defence I am thankful, as I am for nothing else in his political life, to the present Prime Minister, and his amiable bottle-holder, Lord Clarendon. Would that Cobden were as right and clear-minded in everything as in his estimate and his ruthless dissection of the ministerial history of Palmerston! What a probing and truthful analysis he gave of that noble sham in his Manchester speech! I am not without hope, after all, that the Liberal cause, and especially the Ballot, its true palladium, will make way in the new-coming Parliament. It is snowing so heavily at this moment, I have no light for writing more."

The following letter to another of his frequent correspondents will agreeably illustrate his "life in the sick room:"

"Durdham Park, near Bristol, May 15, 1857.

"My dear Lord Brougham,—I am still writing from a sick room, feeling myself, though with intervals of much comfort, when I am spared from a return of my asthma, quite precluded from all hope of again taking any part in active life; but, thank God! not as yet precluded from the exercise of my accustomed interest in the 'quicquid agunt homines.' I write this to apologize for my intruding on your time, and again asking your attention to a few lines from me.

"Aware of your long-known and conspicuous interest in all that concerns the slave, and especially (as we must all regard it) that most odious and nefarious seat of the cruelties and calamities which befal him—the United States of Republican America—I cannot doubt your Lordship will be pleased to hear of the comparative improvement of his health and strength which has enabled Mr. Charles Sumner to come to Europe for the expected completion of his cure. He has been lately staying with an American friend of mine in Paris, but I believe has proceeded with him on a summer tour to other parts. It may perhaps be agreeable to you to know that Mr. Sumner may be heard of, or any communications for him be taken charge of, at Messrs. Peabody

and Co., London. Assuredly no honour or attention which leading Englishmen could bestow upon such a man and at such a period, could be more deservedly conferred. If I remember rightly, there is in the American Declaration of Independence very prominent mention made of 'a decent respect for the opinions of mankind.' In what a position, then, of responsibility is England placed, as a leader of opinion on that great subject, the institution of slavery, which once so engaged the attention of the greatest men of our country, and through them of the masses of our people! I very much fear we are retrograding in this respect: on all public occasions the utmost pains would seem to be taken to *flatter* the Americans and ignore their frightful sins against humanity; as if politics and cotton were the only things that our English people should now care for. We ought to be nobly jealous on this point, and take care that 'the kingdom should not be taken from us and given to another,' and more worthy. I have had this feeling much awakened by some paragraphs in a French journal, 'Le Lien,' of May 9th, on the last page of which is some very interesting evidence of the interest felt by the friends of humanity abroad in the cause of the American slave. I take the liberty of sending this No. of the journal to your Lordship, requesting the favour of its return to me when quite convenient, as I send it on to one of our Bristol libraries.

"I made inquiries at Messrs. Smith, Elder and Co., of Cornhill, as to the author of the Letter said to have been addressed to your Lordship in 1831, *by an American*, but could gain no clue whatever to it or him. To which effect I wrote a few lines (as suggested by you) to Mr. Joseph Parkes.

"It has been announced that Lord J. Russell is to take the chair this day at the annual meeting of the British and Foreign School Society, held at the Boro' Road. And yesterday, Mr. Price, M.P. for Gloucester, and a London constituent of his Lordship, Mr. J. C. Lawrence, were to meet him by appointment at the House of Commons, for the purpose of a conference and a statement of our case. What will have come of it, a few hours more will tell. But I expect nothing from that ducal family. In the course of this year, some of our friends solicited an interview for the same purpose with the Duke of Bedford, but he declined 'to have anything to do with the matter.' Yet he will give his 100 guineas to the offending party! Such are the political Levites of our day; passing by on the other side, and leaving the wounded and the robbed and comparatively weak to the chance humanity of some Good Samaritan. But ought the son and successor of the great and *good* Duke of Bedford to be found in such circumstances?

"Hoping for your Lordship's indulgence, I remain very truly, my dear Lord Brougham, with all respect, your obedient servant,

GEORGE ARMSTRONG."

During this same month of May, his mind and pen seem to have been particularly active, notwithstanding his state of bodily weakness. It was a striking sight to see him occupied in writing at this time. He was generally in bed, where he sat propped up by pillows, with a piece of millboard supporting his paper upon his bent knees. He was wasted almost to a skeleton, and his pale drawn face would have seemed scarcely to belong to a living body, but for the bright flash of his eyes, which told of the unconquered mind within. His pen moved rapidly over the paper, and he never seemed at a loss for matter. It was the time of the Manchester College controversy, with all its misunderstandings, now happily passed away, and, greatly excited by the correspondence and articles published upon the subject, he wrote the two letters already known to George Long, Esq., signed, "Pro Aris et Focis."

On June 16th, he makes the following entry in his diary:

"To-day I had a professional visit from Mr. James, who, in a very appropriate service, administered to me, my dear wife and my daughter Frances, the Lord's Supper. It may, or may not, be for the last time in this world; but such a religious recollection and refreshing could not but leave a soothing and wholesome preparation of the spirit for its passage to that world where we shall be privileged to sit down to supper face to face in presence with the Lamb!"

The peace of God which passeth understanding was his now privileged lot, and with child-like submission he awaited the appointed end.

But while life lasted he felt he was best preparing for heaven by doing all the good he could on earth. A long letter on the Ballot, published in the Bristol Advertiser on June 20th, testifies again to the undiminished vigour of his intellect and his unceasing industry, although he was frequently unable to lie down for several nights together from difficulty of breathing.

During the following month of July he was somewhat better, strong enough to be carried down stairs, and to be drawn in a wheel-chair on Durdham Down. One of the very few entries in his diary records one of these days:

"Sunday, July 26th. An enchanting day—the birthday of myself and my sweet child Rose; the latter entering her tenth year; myself—I dare hardly record in pen and ink . . . . . so soon passeth it away, &c. &c.; and yet I have rarely, if ever, been granted so happy, cheerful and enjoyable a natal day. At about two o'clock, I sallied forth in my wheel-chair, with a large and pleasant escort, towards Mr. Goodeve's charming new residence at Cook's Folly. The fields were lovely, the views enchanting, and the day delicious."

A few days after this I saw him for the last time. The weather was as lovely as that he describes above. I helped to carry him

down stairs and put him into his wheel-chair, and then drew it to a shady spot in the garden, where he could see the view across the downs. How dreadfully ill he looked, but how cheerfully he talked! "What a sweet air," he said; "how lovely the country looks, with the bright sun and clear blue sky! It is a beautiful world, after all, my friend, as dear Channing said, and dear Paley too—or poor Paley, as some of our friends call him." And then we formed a group around him, his wife, his children and myself, and, filled with consoling thoughts of "God and goodness" suggested by his conversation, we passed a happy hour: lulled into false security by his animated voice and mind, we quite forgot by what a slender thread he held his life.

He was busy just then, at the desire of some friends, with a further explanation and defence of his views on the subject of his letters to Mr. Long already mentioned, and he continued this occupation until Sunday, the 3rd of August. A few days more, and the receipt of the following letter told me, in the touching language of filial sorrow and affection, the sad story no words of mine could tell to others half so well.

Thursday, Aug. 6, 1857.

"..... He died this morning at about half-past five o'clock. He had been particularly well lately, but last Friday he was rather asthmatical in the evening. On Monday he was quite ill, but the next day he was better, and we hoped it was going to be quite a short attack. But yesterday evening he was much worse, and continued so until this morning at one o'clock, when he fell asleep. About five he awoke and asked for some brandy. After he had taken it, mama was supporting his head, as she often did, when she observed a sudden change come over him: she asked what was the matter, but he fell back in her arms without saying a word." .....

And so passed away the spirit of my much-loved and much-respected friend.

"O, in some dream of visioned bliss,
Some trance of rapture, shew
Where on the bosom of thy God
Thou rest'st from human woe!

Thence may thy pure devotion's flame
On me, on me descend;
To me thy strong aspiring hopes,
Thy faith, thy fervours lend!"

And now my task is for the present done. I shall return to it again, and ask the readers of the present Memoir to do me the favour to bestow a like attention on a more detailed life of this excellent man. In that I hope, by the aid of extracts from his correspondence and unpublished works, to give a more faithful picture of his heart and mind.

LIFE OF MARY ANNE SCHIMMELPENNINCK.*

Of these volumes, the first, which is exclusively autobiographical, contains much matter that will interest our readers: of the second volume, at least of the biographical portions edited by a relation of Mrs. S., we can say little that is commendatory. It is drawn up in the conventional and profitless style of modern evangelical biographies. There is nothing distinct or characteristic of the person who is its subject. Mrs. S. was known and respected as a benevolent woman and an earnest writer on religious and other subjects. But our interest in her autobiography centres chiefly about some of her youthful reminiscences, especially of her parents and of their bosom friends, Dr. and Mrs. Priestley. She was the daughter of Samuel Galton, of Birmingham, and his wife Lucy Barclay, and was born at that place, November 25, 1778. Her father was educated at Warrington Academy, entering the Academy in the year 1769. In the biographical notices of the Warrington students drawn up by Rev. W. Turner (Mon. Repos. IX. 387), Mr. Galton is described as "a merchant in Birmingham, a most respectable member of the Society of Friends, and a supporter of every public-spirited literary or charitable undertaking, particularly the most active patron and director of the Lancasterian school in Birmingham." In a former volume (C. R. VII. p. 105), our readers will find not only some particulars of Mr. Galton, but a noble letter of his to his friend Dr. Priestley, written about two months after the Birmingham riots, and offering, in his own and his wife's name, an affectionate invitation to Dr. Priestley to visit him. "The idea of fear," said this noble-minded man, "Mrs. Galton and myself equally despise, nor do we really think there is any danger; *but if the alternative were that we should lose our house or our esteem for ourselves, would one pause a moment?*"

Mrs. Schimmelpenninck's description of Warrington Academy is a dreary specimen of blundering. Among its Professors she places Mr. Barbauld and *Dr.* Lindsey. The first-named gentleman was only 20 years of age at the time of Mr. Galton's entrance at Warrington, and was never more closely connected with the institution than as a student. In 1769, *Mr.* Lindsey was an officiating clergyman of the Church of England at Catterick, and never was he a Professor at Warrington. Dr. Price, Mr. Roscoe and Dr. Currie are mentioned by Mrs. S. as connected with Warrington Academy. Dr. Price had no connection with the Academy. Mr. Roscoe never enjoyed the benefits of an alma mater; and when young Galton was studying on the banks of the Mersey, Mr. R. was either cultivating and carrying

* Life of Mary Anne Schimmelpenninck, Author of "Select Memoirs of Port Royal," and other Works. Edited by her Relation, Christiana C. Hankin. In 2 Volumes. London: Longman and Co. 1858.

to market the potatoes which formed the chief produce of his father's garden, or was behind the counter of Mr. Gore's shop in Liverpool. Dr. Currie had no early connection with England and English Dissenters, and Edinburgh was the University where he gained his medical education. That a lady 75 years of age should have very confused recollections is not surprising; but that a relative, having proper regard for her literary reputation, should publish without verification or correction such blunders, is to be regretted.

It must, however, be remembered that these were matters which did not fall under Mrs. S.'s personal knowledge. Very different in kind and value are her actual reminiscences.

This is her description of her father:

"He was a man of the most ardent thirst for knowledge, with the single exception of Mr. Watt, that I ever knew. He had an insatiable desire for improvement, and a love of bringing everything, even the very least, to the standard of perfection. Whether it were natural history, or natural philosophy, geology, chemistry, or a magic lantern to amuse his children, or weighty concerns of business, one might think he had devoted his life exclusively to that subject, so much did he excel in all that he undertook; and everything in his house and grounds was characterised by his original appliances and contrivances. He possessed a mind acute in detail and in discerning differences, which gave him, in argument and in the business of life, all the keen and subtle perceptions of an able lawyer; and which, in the social circle, put into his hand the double-edged falchion of cutting sarcasm and pungent wit. Under these circumstances, it is no wonder that, with a mind so intent on progression, and so keenly gifted to detect a flaw wherever it existed, my father should have quickly joined the ranks of those men of public virtue, who hailed the French Revolution as the auspicious day-star of social regeneration. * * * I have spoken of my father's intellectual endowments, and I ought to add, that God had also gifted him with a most kindly heart. * * * My father's insatiable thirst for knowledge made his books, his laboratory, and other appliances for scientific research, more attractive to him than general society. He had a large folio blank book, in which he was wont to set down stray pieces of knowledge, which thus became permanent instead of fugitive. Information on diet, on training, on pugilism, on horses, on building, the various resistances of timber, &c. &c., he noted in this book, which was entitled the 'Book of Knowledge;' it was alphabetically arranged, and formed many volumes.

"My father, as I remember him when I was a child, was usually occupied for a few hours every day at his house of business in Birmingham; but from about one o'clock, when he usually returned, he was chiefly engaged at home in intellectual pursuits; and of these he had an endless variety. Some interesting experiments which he made in optics were the means, through his friends Dr. Priestley and Sir Joseph Banks, of his being elected a member of the Royal Society; and his attainments in natural history and botany were the cause, afterwards, of his becoming one of the earliest members of the Linnæan Society, established by his friend Sir James Edward Smith. Besides this, my father

possessed considerable skill in chemistry; and he had no greater pleasure, on his return every day from Birmingham, than to occupy himself in the formation of his botanic garden."—Pp. 252—256.

We will put together the several passages in which Mrs. S. gives her reminiscences of Dr. Priestley and members of his family. They form a most valuable testimony to the purity and loveliness of his character and his habitual piety. The testimony is the more valuable, as coming from one whose religious convictions were at last at every point in opposition to those of the friend of her youth.

After describing the frequent visitors at her father's house at Barr—an interesting circle, including Captain Boulton, Watt, Keir, Day, Edgeworth, Dr. Withering, Dr. Stoke and others—she thus proceeds to speak of Dr. Priestley:

"Another, and, though mentioned last, not the least valuable of these friends, was Dr. Priestley, the father of discoveries on air; a man of admirable simplicity, gentleness, and kindness of heart, united with great acuteness of intellect. I can never forget the impression produced on me by the serene expression of his countenance. He, indeed, seemed present with God by recollection, and with man by cheerfulness. I well remember that in the assembly of these distinguished men, amongst whom Mr. Boulton, by his noble manners, his fine countenance (which much resembled that of Louis XIV.), and princely munificence, stood pre-eminently as the great Mecænas, even as a child, I used to feel when Dr. Priestley entered after him, that the glory of the one was terrestrial, that of the other celestial; and utterly far as I am removed from the belief of the sufficiency of Dr. Priestley's theological creed, I cannot but here record this evidence of the eternal power of any portion of truth held in vitality. I believe that no Divine truth can truly dwell in any heart without an external testimony in manner, bearing, and appearance, that must reach the witness within the heart of the beholder, and bear an unmistakeable, though silent evidence, to the eternal principle from which it emanates. How often have I wished, in after life, that those who were in possession of far more complete views of Christian truth than Dr. Priestley, had held them half as vitally. I have often thought that some estimable Unitarians whom I have known, resembled a living man with the loss of some important limb, whilst I have unhappily lived to see many orthodox professors, who, like a corpse or a mummy, exhibited all the form and lineaments of truth, but were destitute of one vital spark."—Pp. 37—39.

Here is another sketch of the Dr. in the midst of another circle:

"Amongst Sir William Watson's visitors at Dawlish was also Dr. Priestley. I shall never forget the innocent and child-like delight which Dr. Priestley seemed to feel in the natural objects which here surrounded us;—the waves of the ocean, the light and shadows on the rocks, the sea-weeds and shells and marine plants, all seemed to furnish him with inexhaustible subjects for recreation. He delighted in explaining them; and spoke of everything around as if his abiding feeling were not merely, 'Supreme Wisdom has created this or that,' but, 'My Heavenly Father's love has given it to us richly to enjoy.' The glad

expression of his countenance seemed to show that he recognised each as a new gift from his Father, which, however trifling in itself, spoke to him of an immeasurable love.

"Dr. Priestley was eminent for his social talents; and one thing I here wish to observe. He sometimes, I believe, has been thought sharp in his expressions in controversy; but those who knew him well, fully understood him in this respect. A sharp and acute intellectual perception, often a pointed, perhaps a playful expression, was combined in him with a most loving heart. I remember that whilst we were at Bath, Mrs. Priestley related an anecdote in point. Dr. Priestley's discoveries on air are well known. Whilst he was occupied in his first and most important investigation on this subject, the results of which he was anxiously wishing to lay before the annual meeting of the Royal Society, he was inopportunely called away from home. This was a trial, as he was anxiously watching the results of a particular experiment. His absence was however unavoidably prolonged to some days. He left his gases, contained in inverted glasses, immersed in water, and charged Mrs. Priestley that no one should touch them; and knowing what foes good housemaids are to philosophers, he rang the bell, and himself desired the housemaid to disturb nothing in his study. Sally, we may suppose, thought that Dr. Priestley's desires that 'nothing might be disturbed' meant that all should be put in order, and accordingly she set to work, and on Mrs. Priestley's return from a walk, what was her horror to find all the gas glasses removed, carefully wiped, and put by on the shelf, the water thrown away, and the gas of course escaped! Great was Mrs. Priestley's dismay; and she sat down to consider how best to break the sad news to the Doctor, who was hourly expected. She decided it would be best to prepare him for some signal misfortune, and accordingly told him, on his arrival, to prepare for something which must cost him much pain. Dr. Priestley, in much alarm, thinking perhaps one of his children was ill, asked what was the matter. When he had heard what had happened, his countenance brightened, and he said, 'Thank God it is only that! It might have pleased Him to have taken one of our children: the evil will only cost me a few weeks' labour; and if some other should make the discovery before me, by means of this delay, it will be equally useful to the world.'

"Dr. Priestley always spent part of every day in devotional exercises and contemplation; and unless the railroad has spoilt it, there yet remains at Dawlish a deep and beautiful cavern, since known by the name of 'Dr. Priestley's Cavern,' where he was wont to pass an hour every day in solitary retirement. When I consider how much of religious light and how many branches of religious truth Dr. Priestley wanted, I am more and more struck with his great fidelity in carrying out that which he had received, and impressed with the deep vitality of that Tree of Life, any portion of which is so distinguished, in its immortal fruits, from the products of the earthly nature. O Lord, the living God! the light that lighteth every man that cometh into the world, not only bestow upon us life, but give it more abundantly!"—Pp. 138—141.

Other reminiscences of conversations with Mrs. Priestley place the Doctor before us in the aristocratic splendour of Bowood,

and there his simplicity and natural ease bespoke the man and the philosopher.

"Dr. Priestley was a man of much child-like simplicity. Mrs. Priestley related that, when he removed from being pastor of the Leeds congregation to Calne, on becoming librarian to Lord Shelburne, at Bowood, she had packed everything for the removal with her own hands. The doctor proposed to help her by superintending the fastening and cording of the boxes. What was her dismay, on arriving at Calne and opening them, to find that, under the cover of each box were lodged specimens of minerals of all sorts and a number of chemical mixtures! The doctor begged her not to distress herself if the clothes were a little injured, for the minerals had come perfectly well.

"The day after they got to their destination, the floor covered with boxes, and Mrs. Priestley herself mounted on a high pair of steps, with her own hands papering the room, their patron, Lord Shelburne, was announced. Dr. Priestley said he was very sorry his lordship had come when the house was in such a state, and his wife had not things in order to receive him. Mrs. Priestley replied: 'No, my dear; Lord Shelburne is a statesman; and he knows that people are best employed in doing their duty; he will not esteem us the less for our occupation.'

"I will close these anecdotes by one of a different description. At a distance of sixty or more years, I cannot vouch for the accuracy of my memory in its subordinate details; but of its substantial correctness I am sure, having frequently heard it from Dr. and Mrs. Priestley, and many years after from the medical man, the late Dr. Allsop, of Calne, who was concerned in it, and whom I met in a very different circle of society. While Dr. Priestley occupied the post of librarian to Lord Shelburne, one day, Mr. Petty, the precocious and gifted youth whom I have mentioned, sent for Dr. Priestley (Lord Shelburne being then absent, I think, in London). When the doctor entered, Mr. Petty told him he had passed a very restless night, and had been much disturbed by uncomfortable dreams, which he wished to relate to Dr. Priestley, hoping that, by so doing, the painful impression would pass away. He then said he dreamed he had been very unwell, when suddenly the whole house was in preparation for a journey; he was too ill to sit up, but was carried lying down into the carriage; his surprise was extreme in seeing carriage after carriage in an almost interminable procession. He was alone, and could not speak; he could only gaze in astonishment. The procession at last wound slowly off. After pursuing the road for many hours towards London, it at last appeared to stop at the door of a church. It was the church at High Wycombe, which is the burial-place of the Shelburne family. It seemed, in Mr. Petty's dream, that he entered, or rather was carried into, the church: he looked back; he saw the procession which followed him was in black, and that the carriage from which he had been taken bore the semblance of a hearse. Here the dream ended, and he awoke. Dr. Priestley told him that his dream was the result of a feverish cold, and that the impression would soon pass off. Nevertheless, he thought it best to send for the family medical attendant. The next day Mr. Petty was much better; on the third day he was completely convalescent, so that the doctor permitted him to leave his room; but, as it was in January, and illness was prevalent, he desired him on no account to leave the house, and, with that

precaution, took his leave. Late the next afternoon the medical man was returning from his other patients; his road lay by the gates of Bowood, and, as Lord Shelburne was away, he thought he might as well call to see Mr. Petty, and enforce his directions. What was his surprise, when he had passed the lodge, to see the youth himself, without his hat, playfully running to meet him! The doctor was much astonished, as it was bitterly cold, and the ground covered with snow. He rode towards Mr. Petty to rebuke him for his imprudence, when suddenly he disappeared; whither, he knew not—but he seemed instantaneously to vanish. The doctor thought it very extraordinary, but that probably the youth had not wished to be found transgressing orders, and he rode on to the house; there he learnt that Mr. Petty had just expired.

"I give this anecdote as I heard it; but I know that, some time after, it was the occasion of Dr. Priestley exchanging some letters with the celebrated John Henderson, the friend of Hannah More, who was well known, amidst his great talents, to have been a believer in supernatural appearances; and Dr. Priestley was anxious to investigate the grounds of that belief, with one whose intellect placed him above the suspicion of superstitious credulity."—Pp. 85—89.

Mrs. S., when speaking of the exciting times of the early days of the French Revolution, says,

"Even the excellent Dr. Priestley, in those days, continually dwelt on the blessings of free inquiry and the overthrow of superstition, and on the coming time when all would be free to carry out their own opinions, and to be occupied in the search after truth, though all probably might come to a different result. Some others there were, not so devout but more logical, who, taking up the matter where Dr. Priestley left it, said that since no positive result could be obtained, the search might as well be spared!"—Pp. 248, 249.

The portrait of Mrs. Priestley is a beautiful sketch. After speaking of her mother's need, in her delicate state of health, "of a wise and kind friend," she proceeds thus:

"This friend she found in Mrs. Priestley. Hers was the only close friendship I ever knew my mother to form. It began in the aid and help this excellent lady afforded my mother in her illness; nor has it ever been my lot to witness any friendship more powerful, more uninterrupted, and more influential. I have often thought that what rendered Mrs. Priestley so peculiarly suitable a friend to my mother was the union in her character of strength with a deep tenderness, seldom betrayed. It was the engrafting of common life upon vast philosophic principles, and a sweet hidden flow of sympathy, bursting as it were from a stern impregnable rock. Both friends started from a foundation in some measure akin, but each had built upon it precisely what the other wanted.

"I cannot express the fear I at first felt on Mrs. Priestley's arrival; nor was it removed when, about a week after, she made me a present of a little box of dominoes, and fixing her piercing eyes upon me, she said, 'Now, little girl, here is a box of dominoes for you; and if they teach you to calculate half the sums that many have foolishly lost upon the game, you will indeed be a gainer!'

"When Mrs. Priestley had remained some time at Bath, my mother gradually improved in health. One day Mrs. Priestley came to me, with one of those kind smiles which seemed like a breath of spring in the midst of a January frost, and took me into the drawing-room, where I often was allowed to sit with her and my mother, amusing myself in silence with a book or my dominoes. 'My child,' said Mrs. Priestley, 'you were afraid of me when first I gave you those dominoes; now you see my reason for so doing. I wished you to have a pleasure which, by keeping you quiet, would enable you to be much with your dear mother, whom you so much love! This is a very little thing; but let it teach you, through life, rather to consider the end that people have in what they do, than the honeyed manner or words they may employ in what they say.' I never forgot the lesson. Mrs. Priestley applied the dominoes exactly as the parents of Madame de Genlis used the expedient of inviting her and her little brother to play at the 'Pères de la Trappe,' to ensure silence and undisturbed occupation.

"Meantime, I very much enjoyed, during my silent games, not only the feeling of being near my dear mother, and watching her, but the conversation between her and Mrs. Priestley. It much interested me at the time. Some of it, however, I did not understand, and more of it I do not remember. Some anecdotes, however, I recollect, because they were connected with things that interested me, especially those concerning the first Lady Shelburne, who was Lady Sophia Carteret, the Lady Sensé of the 'Magazin des Enfans.' Mrs. Priestley spoke with astonishment, as did every one else, of the extraordinary talents of Mr. Petty, Lady Shelburne's son, who died when he was about twelve years old. I remember she told us that Lord Shelburne gave her a ticket to attend the celebrated Duchess of Kingston's trial; but the rush for places, the tumult, the trampling, the tearing of clothes, were attended not only with great inconvenience but danger. On her return, Lord Shelburne asked how she had enjoyed it. 'Indeed, my lord,' she replied, 'I find the conduct of the upper so exactly like that of the lower classes, that I was thankful I was born in middle life.' * * * A few days afterwards Mrs. Priestley left us. I have always been thankful to have seen as a child a person of such unswerving integrity of purpose, such inflexible truth, and such a deep though stern sense of duty. * * * Our Unitarian friend appeared to possess a deep and real sense of the omnipresence of God, of His being a bountiful Benefactor, a sovereign Judge, and a Recompenser of good and evil; hence her view of duty was clear, inflexible, and uncompromising; but she had no knowledge of the deep fall of man, of his alienation from God, the infirmity of his will, or the darkness of his understanding: hence she walked in rigid inflexibility, with little commiseration for human weakness, and for that moral disease of which she was herself unconscious."—Pp. 83—95.

Speaking of the first appearance of Bruce's Travels, Mrs. S. says,

"My dear mother, who never entered into things by halves, read this book with enthusiasm, and sent for a copy to give to her friend Dr. Priestley, and rarely was a gift more prized.

"Dr. Priestley frequently visited us this winter. He was never tired

of talking to my mother of Bruce: he thought the passages containing the history of Abyssinia, and the details concerning the Queen of Sheba, gave an important attestation to the truth of Scripture history, and afforded a clear light on the rise of many religious customs and doctrines. He was a full believer in the authenticity of Bruce."—P. 323.

We have glimpses of the junior branches of the Priestley family.

"One afternoon as we were walking on the Warren (a high cliff overhanging the sea, from which the Exeter road turns to Dawlish), what was my delight to see our well-known horses and carriage with my dear father and mother, followed by an open carriage in which sat a lady whom he always called 'cousin Sally,' who was on a long visit to my mother, and by her side a youth with long brown hair thrown back over his shoulders, without his hat, playing on the flute, and a beautiful little goat standing before him, with its fore-feet on his knees.

"On arriving at home, I once again met my mother, and found that the youth was William Priestley, Mrs. Priestley's son, who had brought the little goat as a present to me. * * * William Priestley was a clever youth, full of drollery and acuteness; he was then studying in the Dissenters' academy at Daventry. * * * After Mr. Leathes' lesson succeeded hours of recreation, not now wasted in idle sauntering, but often spent with William Priestley, and my little goat 'Pan,' under the shade of an old tree that grew over a wild bank, when he often played to the goat and to me on the flute, and showed the goat's fondness for music, and told abundance of anecdotes of natural history, and also of his life at Daventry. I became deeply interested about their mimic wars of Grecians and Trojans, and their hunts after the Calydonian boar, all of which recitals led me to acquire much information concerning the myths to which they referred.

"Then William Priestley was a dexterous carver in wood. How much I liked, under his direction, to carve draughtsmen, dice, and chessmen, especially the horses' heads of the knights, and the battlements of the castles. I mention these minutiæ, because I think they greatly led to the cultivation of constructiveness: he also taught me to make charts, and to bind books, and these things, begun in amusement, I have found of great use in after life. In the evenings when it was rainy, William Priestley would often come and amuse me with tales from the 'Arabian Nights,' which was a very favourite book, not only with himself, but also with Dr. Priestley. With my mother we never read books of impossible fiction; but I have often since thought that the effect of these tales upon me at that period was decidedly good. How pure and wholesome did the 'Arabian Nights' appear after the sickly, mawkish, sentimental novels which had deluged our school-room and the tables at Seagrove. These tales, on the contrary, were simply recreative and amusing; their very extravagance prevented their having that semblance of truth which would lead to false expectations. The 'Arabian Nights' were full of vivid pictures and imagery, full of allusions to the customs, belief, legends, and system, current among the Mussulmans and Parsees, and hence every evening's amusement with William Priestley sent me next morning to Mr. Leathes, to get the 'Bibliothéque Orientale,' or some other similar work, in order to make

myself fully acquainted with Ibblis, Istakhan, the venerable Simurge, the Giaours, or the Fire-worshipers, as the case might be."—Pp. 131—136.

In another reminiscence we have a reference to a member of the Priestley family of whom but little has been written.

"It was one evening in this summer, towards the end of July, I well remember, the glorious sun was declining behind the distant hills, and the long shadows were spreading over the woods and meadows, when we saw at a distance a vehicle (usually employed to carry servants to town or church) returning at more than its usual speed. After some minutes the door of the drawing-room opened, and in burst Harry, William Priestley's brother, a youth of sixteen or seventeen, waving his hat, and crying out, 'Hurrah! Liberty, Reason, brotherly Love for ever! Down with kingcraft and priestcraft. The Majesty of the People for ever! France is free, the Bastille is taken: William was there, and helping. I have just got a letter from him. He has put up the picture of the Bastille, and two stones from its ruins, for you,' (addressing himself to me,) 'which you will soon receive; but come, you must hear his letter.' We all stood thunderstruck. After composure was a little restored, he read an account of the event. Such was the first announcement to us of the bursting of that tempest which had long been gathering in France."—Pp. 216, 217.

We will not dwell on Mrs. Schimmelpenninck's theological opinions. One who had passed through such changes as she experienced, ought to have been a little less dogmatical than she appears in these volumes. She, like some other orthodox theologians, sometimes mistakes fanciful analogies for strong arguments. With some people of lively fancy and minds not disciplined in strict logic, these chimeras of the imagination are really more powerful than solid arguments would be. What can be said to a good lady who finds an argument for the Trinity of persons in the Godhead in the fact that confirmations of the old Scriptures have in our days been found in Egypt, Babylon and Nineveh? What connection is there really between the histories of Moses, Jonah and Daniel, and the theological doctrine that "Jehovah" is a "Triune Living God"? If there were in the Bible only three prominent personages, it would not prove that there are three persons in the One God of the Bible. But Mrs. S.'s analogy would as easily prove thirty persons as three in the Godhead.

Here is a specimen of orthodox reasoning:

"How can Revelation be given from God to a creature formed in the image of the Divine Trinity, without a revelation which speaks with a triple voice to his threefold being?—to the spirit of man by the Divine Spirit, to the senses of man by outward signs of power, and to his understanding by deductions from both."—P. 262.

Arguments as good could be drawn from man's possessing flesh, bones and blood, from his taking cognizance of most material objects by the agency of sight, hearing and touch; and by such logic anything could be proved and anything could be disproved.

MR. MUSCUTT'S NEW CONTRIBUTION TO PROTESTANT LITERATURE.*

THE courage and pertinacity of that party in the Church of England whose sympathies are essentially Romish, seem forcing on the great Protestant controversy, and directing attention afresh to the great themes on which our forefathers in the sixteenth century wrote and read so much. To meet and wisely direct the public curiosity on such subjects as the Eucharist, the Confessional, and others in controversy between the Protestant and Catholic Church, Mr. Muscutt has composed this historical work, in which he aims to trace the continuous history of the errors of which the Church of Rome is the fruitful parent. Himself an Independent, he has written a book designed to be useful to all sincere Protestants and lovers of religious liberty. Our limited space forbids at present a description of the various contents of this volume, but an extract or two will shew in what spirit he has executed his task.

Who constitute the Church.

"They (the LAITY) constitute the church. Rome has said that it is a '*clerical* army,' but Edward VI. declares it to be composed of 'a certain multitude of men, professing the pure and upright learning of Christ:'—'as many as do truly fear, honour and call upon God.' As well speak of an army, consisting of commanding officers; as of a church, composed only of priests and deacons. To assert that the church consists of the ministers thereof, is as great a solecism as would be the assertion, that the head servants in a family constituted the household. To admit this, would be evidence of imbecility on the part of the master, and of arrogance on the part of the domestics."—P. 282.

What Errors respecting the Death of Christ led to.

"Their idea of an 'atoning celebration' sprung out of fatally erroneous conceptions of the death of Christ. They misapprehended the work of the Son of God. His death was to them more than his life. The doctrine he taught for our instruction, the example he set for our reformation, and the precepts he gave for our obedience, were all placed in the back ground, in order that his cross might stand out in a prominent position. As the consummation of his mediatorial work, it was entitled to distinct recognition; but not such distinct recognition as to separate it from all he had said or done previously to his having suffered crucifixion. That death he himself intended should never stand *alone*. Once dissever it from his life, and it will be regarded with superstitious awe, or perverted into irreligious indulgences. The DESIGN of his *death* was identical with the DESIGN of his *life*. Hence he asserted, '*This* is the work of God, that ye believe on him whom he hath *sent*.' (John vi. 29.) His mission was 'to bring us unto God.' This was his one grand

* Altar Sins: or, Historical Illustrations of the Eucharistic Errors of Rome, as taught and enforced in England. By Edward Muscutt, Author of "The History and Power of Ecclesiastical Courts;" and "The History of Church Laws in England." 8vo. Pp. 400. London—Johnson, Fleet Street.

ulterior purpose; nor can that purpose be realized except the *entire* work he performed present itself to the mind, and even then only by its exciting a sympathy in man with the conjoint purpose of Jehovah and Christ. Apart from sympathy with this grand and illimitable *design* of heaven, the death of Christ is devoid of benefit, simply because the receptive disposition on the part of man is wanting. Belief in the historic fact that Christ died is nothing, any more than is a belief of the historic fact that Christ lived. Nor were these men content with substituting a spurious, nay ruinous, credence for vital and active faith; but they went further. Having separated the death from the character of the Lord of glory, their next step downward was to misconceive that part of his work upon which they fastened exclusive attention. His propitiation for sin they regarded as a pacification of divine wrath. Whereas Christ declared that his Father had so loved the world as to entrust to him a mission of mercy. He sent him, not as the excitation, but as the evidence of love. No new, or other disposition, was therefore called forth by the death of Christ than had previously been displayed by the grant of this unspeakable gift. But, instead of regarding the death of Christ as the exhibition of divine love, they distorted it into a pacification of divine wrath. Pagans did the same. Their sacrifices were intended to pacify angry deities. These were to be appeased by the living on behalf of themselves, and were also to be invoked on behalf of the dead. It was a common thing, therefore, for Pagans to pray to their gods on account of departed relatives. They even prayed to departed human spirits. 'Ulysses, after he had lost threescore and twelve of his company among the Cicones, presently made it his business to give a whoop for every one three times.' Those who died in foreign countries were said 'to be gone too far that they could not be reached by thrice calling.'

"Praying for the dead obtained as a custom one thousand years before the incarnation of Christ; and it is not a little singular that Henry VIII., speaking the language of the church which had employed the phraseology, interdicted the payment of stipends to priests 'to sing for souls.' So that one might almost say, the Church of Rome had learned from Ulysses to give a 'whoop' for the departed.

"Was all this a harmless theory? By no means. Even to pagans themselves, the notion of praying to and for the dead was calamitous; but for the Church of Rome to foist the practice upon the institutions of Christianity, was an act which fastens upon it the charge of treason against Christ, and destruction to the souls it professed to save.

"In its religious aspect, the result was well described by Edward VI., by whom the religious dogma was attacked and *legally* demolished. Right royally, he thus delivers himself in the statute:

"'The lords spiritual and temporal and the commoners, considering that a great part of superstition and errors in Christian religion hath been brought into the minds and estimations of men by reason of their ignorance of their very true and perfect salvation through the death of Jesus Christ; and by advising and phantasying vain opinions of purgatory and masses satisfactory to be done for them which be departed; the which doctrine and vain opinion by nothing more is maintained than by provisions made for the continuance of the said blindness and ignorance.'"—Pp. 53—55.

INTELLIGENCE.

MR. JAMES HEYWOOD ON THE CAMBRIDGE STATUTES.

Sir,—I inclose to you copies of two Memorials which I have recently presented to the Cambridge University Commission, with the reply of the Secretary of the Commission. It may be interesting to your readers to learn that, according to Whitgift's Cambridge University Statutes of 1570, enforced by Queen Elizabeth, which, as the last code of Royal Statutes, constitute, in law, the foundation Statutes of the University, a secular course of instruction in Rhetoric, Logic and Philosophy, is laid down for students in Arts.

These Statutes have been revised by the University and the Commission since the passing of the Act of 1856, and will be ratified by the Crown at the next Privy Council meeting, towards the end of the present month, so as to supersede the older regulations.

In the new code, the subjects of study for the degree of Bachelor of Arts consist of the elements of natural and revealed religion, mathematical and physical science, classical literature, and any other subject of study which may be directed by the University.

It appears to me that the compulsory lectures and examinations in Caius College, Cambridge, on the Thirty-nine Articles of the Church of England, for students in Arts in their first year, referred to in one of the Memorials, are not in conformity either with the old University Statutes of 1570, or the new ones of 1858, and are therefore illegal, and liable to be proceeded against by law.

I remain, Sir, your obedient servant,

JAMES HEYWOOD.

26, Palace Gardens, London,
July 16th, 1858.

TO THE CAMBRIDGE UNIVERSITY COMMISSION.

The Memorial of the undersigned James Heywood, F.R.S. and B.A. of Trinity College, Cambridge,

Respectfully sheweth,—

That the Cambridge University Act of 1856 provides that "it shall not be necessary for any person, on obtaining any Exhibition, Scholarship, or other College Emolument, available for the assistance of an undergraduate student in his academical education, to make or subscribe any declaration of his religious opinion or belief, or to take any oath, any law or statute to the contrary notwithstanding."

Some of the Colleges of Cambridge are termed in the University Statutes of 1570, Colleges of Theologians, and are called in modern times religious foundations, of which institutions your Memorialist begs to remark to your honourable Board, that in 1608, the Heads of Houses in Cambridge promulgated an interpretation of the Statutes of 1570, having the force of a University ordinance, that members of the University who have been admitted as Bachelors of Arts may at the end of nine terms proceed to the degree of Master of Arts, without being "strictly tied to a local commonancy and study within the University or town of Cambridge."

This important relinquishment of compulsory academical residence, after the B.A. degree has, in 250 years, led to the disuse of special studies and serious intellectual exercises, not only for the M.A. degree, but for the higher degrees of B.D. and D.D.; and thus the principal object of these religious College foundations, which was to provide a residence and maintenance for students devoting a long series of years at Cambridge to theological or other professional pursuits, after having taken their degrees in Arts, has silently and almost imperceptibly died out, and the oath of a newly-elected Fellow of Trinity College, Cambridge, that he "will make theology the end of his studies," has become impracticable by the cessation of the Cambridge studies peculiar to the religious foundations of the 15th and 16th centuries. Under these circumstances of local academical change, your Memorialist learns with regret that illegal customs prevail in Caius College, Cambridge, which is not strictly a religious foundation, of giving College lectures to first-year men on the Articles of the Church of England, compelling attendance on those lectures from all the students, under the penalty of removal from the College for a time, in case of non-attendance, and holding annual College examinations in the month of May on these doctrinal formularies.

Whitgift's University Statutes of 1570, enforced by Queen Elizabeth, direct a secular course of study for the degree of Bachelor of Arts, consisting of Rhetoric, Logic and Philosophy.

The Statutes of Gonville and Caius College, in the reign of Philip and Mary, published by the Cambridge Royal Commission in 1852 (Vol. II. p. 251), also direct for all the College undergraduates a course of instruction, comprising Greek

and Latin, and the liberal sciences, especially Logic and Rhetoric, to be followed by Natural and Moral Philosophy, and accompanied by the study of Arithmetic and Music.

In the revised Statutes for the Government of the University of Cambridge, now before Parliament, your Memorialist observes that the subjects for undergraduate study in Arts are thus enumerated :

"The elements of natural and revealed religion, mathematical and physical sciences, classical literature (literæ humaniores), and any other subject of study which may be prescribed by an ordinance of the University."

Among the new subjects directed of late years by the University for the ordinary degree examination in Arts, may be noticed, the History of the Reformation,—a topic of manifest difficulty, when the examiners are exclusively members of the Church of England, and some of the students examined may be Roman Catholics or members of other religious denominations not connected with the Church of England.

Your Memorialist begs to submit to the consideration of your honourable Board, a selection of several questions set at the recent ordinary degree examination in Arts, in Cambridge, on the History of the Church-of-England Articles and successive Books of Common Prayer, which seem inconsistent with the clause of the Cambridge University Act of 1858, which directs that no person shall be required "to make any declaration" to enable him to take a degree, and are certainly not framed with due regard to that religious equality which it was the intention of the Legislature to establish among Cambridge, undergraduates.

One of the practical remedies, in the opinion of your Memorialist, against the introduction of subjects, either of instruction or examination, at variance with the spirit of the Cambridge Act of 1856, will be the reduction of the time of University residence, in the case of candidates for the ordinary B. A. degree, to six terms or two years; but the late period of the session at which the new Cambridge University Statutes have been laid before Parliament, necessitates the postponement of the public discussion of this change; and the friends of religious liberty, who deem an alteration desirable in the time of ordinary undergraduate residence, can only at present forward to Mr. Secretary Walpole a Memorial expressive of their sentiments, of which a copy is now enclosed to your honourable Board.

The revised Statutes of Gonville and Caius College must be submitted by the College authorities to your honourable Board, and on that occasion your Memorialist trusts that some suitable provision may be introduced to limit the subjects of undergraduate education, in accordance both with the Cambridge University Act of 1856, and the Statutes for the future government and regulation of the University of Cambridge framed under that Act, and which will shortly be ratified by Her Majesty in council.

James Heywood.

TO THE CAMBRIDGE UNIVERSITY COMMISSION.

The Memorial, &c. &c.

Sheweth,—

That the Cambridge University Act of 1856, provides that "it shall not be necessary for any person, on obtaining any Exhibition, Scholarship, or other College Emolument, available for the assistance of an undergraduate student in his academical education, to make or subscribe any declaration of his religious opinion or belief, or to take any oath, any law or statute to the contrary notwithstanding."

Your Memorialist notices with pleasure that scholarships are conferred without any religious test at Cambridge, and he prays your honourable Board to revise the College rules, so as to render scholarships in all cases available for the assistance of undergraduate students in their academical education; especially he requests the attention of your honourable Board to the conscientious scruples of students who are not members of the Church of England with respect to taking a part in the Church-of-England services of the College chapels, or wearing a surplice, or being present at the ordinary or full services of the Church of England.

During the seventeenth century, the College chapel arrangements of the University of Cambridge attracted the attention of the Legislature, and on the 17th February, 1642-3, the House of Commons declared "that the Statute made in the University of Cambridge, which imposeth the wearing of surplices upon all graduates and students, under several pains, and reinforced by the Canons made 1603, ought not to be pressed or imposed upon any student or graduate, it being against the law and the liberty of the subject. And it is therefore ordered, that it shall not, for time to come, be pressed or imposed upon any student or graduate whatsoever."

Your Memorialist is not aware that this resolution of the House of Commons has ever been rescinded; but in 1662, the Act

of Uniformity directed that no form or order of common prayers should be openly used in any chapel or any college at Oxford or Cambridge, or of the colleges of Westminster, Winchester or Eton, other than what was prescribed and appointed to be used in and by the Book of Common Prayer.

At the present day, grave inconveniences are felt from the length and sameness of the daily liturgical services in the College chapels at Cambridge.

A member of your honourable Board, the Dean of Ely, formerly one of the most successful and popular Tutors of Trinity College, Cambridge, remarks on the attendance of students at College chapels, that "those persons who have been most intimately concerned with the superintendence of young men at the University, will be best able to appreciate the painful measures which are not unfrequently necessary to secure regularity of attendance." The learned Dean adds, that "there is little doubt but that the substitution of a shorter service would remedy many evils of a very embarrassing and distressing nature."

The Bishop of St. David's, at the time when he held the office of Assistant Tutor in Trinity College, observed, with reference to College chapels at Cambridge, "that if one-half at least of our present daily congregations were replaced by an equal number of Dissenters, they would not have come with greater reluctance, nor pay less attention to the words of the service, nor be less edified or more delighted at its close."

A daily roll-call, carried into effect by the marking with a pin of the names of persons present at the College chapel service, has long been characteristic of the Colleges in the University of Cambridge; but it is not requisite that the forms of prayer should comprise the expression of dogmatic sentiments.

Short prayers, which do not involve dogmatic formularies, are daily read in Parliament, and no conscientious objection to them is expressed by Members of different religious denominations, who have been present at the time of prayers.

Considerable advantage has been derived by the University of Cambridge from the amalgamation of three of the older and smaller Colleges in the formation of Trinity College, under the authority of King Henry VIII. and the Parliament of 1545.

Similar benefits may be anticipated from the creation of a national institution, by the amalgamation of some of the smaller foundations at Cambridge, and the gradual concentration of their endowments. The new College might be alike independent of the Act of Uniformity of 1662, and of the Uniformity Statute of compulsory celibacy for College fellows.

A census of the resident academical population at Cambridge, taken in May, 1841, which is probably nearly correct for the present time, shews that there are eight Colleges—King's, Downing, Trinity Hall, Sidney, Clare Hall, Jesus, Pembroke, and Magdalen, which only contain, on an average, twenty-seven undergraduates for each College, so that the number of resident students must be too limited in these institutions to induce first-rate men to remain in such Colleges as tutors.

Fresh arrangements appear to be requisite with respect to the smaller Colleges of Cambridge on another ground, as the proposed University Statutes direct that the most important offices of the University, the Examiners, shall be nominated by the Colleges in succession,—two Examiners by each College; and it occasionally happens that in a small College there is a very insufficient number of graduates who are competent to fill these responsible offices.

Academical place and power are largely vested in the existing Colleges at Cambridge; the Colleges form in fact the constituent parts of the University; on all occasions of academical visitations they have been subject to the control of the University Commissioners; regulations for the Colleges occupy a part of the Cambridge University code which Whitgift prepared and Queen Elizabeth enforced in 1570, and which the Parliament has decided to repeal in 1860. Both severally and collectively, the arrangements of the Colleges are now under your consideration. For the improvement of these important institutions, your Memorialist recommends to your honourable Board that regulations should be framed under your sanction to insure the free holding of College scholarships at Cambridge, and that an open College should be instituted in that University, by the gradual concentration and amalgamation of the endowments of some of the smaller Colleges.

James Heywood, B.A., Trinity College, Cambridge.

26, Palace Gardens, Kensington,
July 1858.

Cambridge University Commission,
6, Adelphi Terrace, July 8, 1858.

Sir,—I am directed by the Cambridge University Commissioners to acknowledge the receipt of your two Memorials addressed to them in reference to the Statutes for the University, and to the regulations of the several Colleges in their bearing upon

Dissenters from the Church of England; and I am to inform you that the same will receive their most attentive consideration.

I have the honour to remain, your obedient servant,

EDWARD H. BUNBURY,
Secretary.

James Heywood, Esq., F.R.S.

ST. MARK'S CHAPEL, EDINBURGH.

The connection between this congregation and the Rev. John Gordon has now been brought to a close.

On the first announcement that Mr. G. had been invited to become the pastor of the Dukinfield congregation, a requisition was laid before him, signed by the members and seatholders, who put forward their anticipation of the "serious loss which the cause of Unitarianism in Scotland would sustain" through the cessation of "his invaluable labours," as a motive for urging his stay. Mr. G., however, intimated to a meeting of the congregation, held on April 4th, his acceptance of the Dukinfield pulpit, and his resignation of his charge in Edinburgh.

Mr. Gordon delivered a farewell discourse on Sunday, June 27th, from 1 Cor. i. 23—25. The preacher recalled to the remembrance of his hearers that this passage of Scripture had been the text he had preached from on the opening of his ministry among them. His purpose now was not to re-deliver the sermon they had before listened to, but, while using these words as a guiding-line for his discourse, to make them a means of "connecting the end with the beginning, in an attempt to give his closing remarks the same tone and tendency he adopted and had endeavoured to follow from the first. This description of apostolic preaching he would desire to remain the description of his own—'We preach Christ crucified.'" In illustrating the ancient forms of opposition to the teaching of Christ by their parallels in this age, he observed, "Your small society is scarcely known among the numerous and powerful religious organizations in this city, and where it is known it is despised; but were it to cease to exist, the representation of Christianity which preserves distinctively a consistency between nature and revelation, between science and religion, between life and godliness, would cease to exist also. On this ground," he said, "your position is one of which you may justly be proud. You lead, against the embattled hosts of a spurious Christianity, the van of that army which is as surely destined to final success in the contest it wages, as 'the foolishness of God is wiser than men, and the weakness of God is stronger than men.'"

On the following Sunday, the service was conducted by the Rev. R. B. Drummond (who at present supplies the pulpit), at the close of which the Lord's Supper was administered by Mr. Gordon. At a congregational meeting held thereafter in the chapel, George Hope, Esq., Fentonbarns, in the chair, the following address, signed by all the members of the congregation, was read, and presented to Mr. G. by the Chairman:

"Rev. and dear Sir,—We cannot permit you to leave us without stating as a body the deep and heartfelt regret we individually feel, that the intimate relations and responsible duties which have united us together for upwards of four years should now have come to a close.

"We trust we shall long remember the important benefits we have been privileged to receive from your able ministrations in the pulpit. You have never failed to declare unto us the whole counsel of God as it appears in his holy Word; and while thus enlightening our minds and increasing our knowledge, you have constantly impressed on us by word and deed the surpassing importance of a life and conversation becoming the gospel.

"We feel it difficult to express in adequate terms the value we have attached to your society in private. Whether it was simply in the interchange of ordinary social intercourse, on occasions of the greater happiness naturally derived from the admission of new members into the family circle, or in that great trial of our faith, when loved ones have been removed, we have in all felt the benefit of your wise counsel, warm sympathy and kind friendship. Alike in joy and in sorrow, you have aided and consoled us, none having come into contact with you without being the better and the happier for it.

"You came amongst us at a critical period of our history, when some were desponding, if not disheartened, and while it was only by the most vigorous efforts that we were able to meet our congregational engagements.

"You leave us a body united together in brotherly love, and confident in the truth and ultimate triumph of our most holy faith, and with our secular affairs in a more natural and healthy state than we believe them to have ever been at any former time.

"You have been called upon to fill a situation involving more numerous duties and larger demands on your health and strength. Though we deplore your departure for our own sakes, yet we are com-

pelled to own the propriety, nay the wisdom, of your choice, in accepting the lot of apparently greater usefulness. Providence has designed for you, and which you believe your duty to the interests of our common religion requires at your hands. We sincerely wish you God-speed in your Christian labours, and that you may be the honoured instrument in the hands of our Maker of elevating the character and perfecting the faith of many brethren in Christ.

"That you may long be spared for your Christian work, conjoined with the health and domestic happiness you now enjoy, is the earnest prayer of the members of the Christian church assembling for public worship in St. Mark's chapel, Edinburgh."

On the evening of Wednesday, July 7, a soirée was held in Johnston's Coffee-house, Nicolson Street, which was well attended. G. Hope, Esq., occupied the chair, and the meeting was addressed by the Revds. J. Gordon and R. B. Drummond, also by Messrs. Hope, W. Ferguson, Greig, &c.

The ladies of the congregation have since presented to Mrs. Gordon a handsome Silver Salver, "as a token of esteem and affection." At the same time, and with similar kind feelings, they presented to Mr. Gordon a valuable Time-piece, of chaste and elegant design.

OBITUARY.

June 15, at Kenilworth, in the 66th year of his age, FREDERICK RUSSELL, Esq.

Mr. Russell was the youngest son of Mr. George Russell, merchant, of Birmingham, and nephew of the intimate friend of Dr. Priestley, Mr. William Russell, whose house at Showell Green was burnt down in the Birmingham Riots of 1791. He received the chief part of his school education from the late Rev. William Field, of Leam. On leaving school, he joined his elder brother William as clerk in the Victualling Office in Somerset House. From this situation, however, he soon removed, at the earnest suggestion of his brother, Mr. James Russell, with whom he resided for many years in Birmingham, and by whom he was educated for the medical profession. Before the completion of his medical studies, and while residing in London, he was prevailed upon to take the charge of a relative who needed friendly supervision. To this delicate duty in connection with this relative, and afterwards with another sufferer from mental disorder, a large part of his life was devoted with enlightened and faithful humanity: and to his last hour he felt and expressed the greatest satisfaction in the success which had attended his efforts for the alleviation of the evils consequent on this most distressing malady.

This long-continued period of comparative seclusion was well improved by Mr. Russell in the prosecution of various branches of natural history, and in the cultivation of a taste for mechanical occupations and for landscape drawing, in which he attained considerable proficiency. On the decease of the patient who had occupied the chief part of his attention, he found himself at liberty to engage in objects of public interest; and first employed his ingenuity in the production of raised maps, made of paper pulp, for the use of the blind. The first he constructed was a map of Palestine, which he prepared with a special view to the elucidation of the Scriptures, for the benefit of the inmates of the Blind Asylum in Bristol, near which city he had taken up his residence. It is an affecting circumstance that this very map is, to the present day, *felt* by the pupils with an interest deepened by the recollection that it was fashioned by the hands of their beloved friend. We ourselves once witnessed a striking scene when, on passing through Bristol, after a long absence, Mr. Russell casually visited the Blind Asylum. As he opened the door and stepped into a room in which a number of the pupils were sitting, they all started to their feet and called out his name with every expression of intense delight. He was made a member of the Committee of the Bristol Asylum in the year 1839, and in no long time afterwards he became Honorary Secretary to that valuable Institution, an office which he filled with great skill and success for no less than seventeen years. During this period he paid special attention to the much-controverted question of the best kind of type to be employed in the printing of books for the blind, and had frequent correspondence with that enlightened promoter of all plans for the benefit of the blind, the Rev. William Taylor, formerly of York, now of London, with whom he agreed in favour of the ordinary type for this purpose. In conjunction with this gentleman, he exerted himself very earnestly in the publi-

cation of general literature for the blind. The books printed for the Bristol Blind Asylum are under the patronage of the Prince Consort, obtained in consequence of a letter written by Mr. Russell and submitted to the Prince, setting forth the advantage of the common type over every other kind. He was mainly, if not solely, instrumental in establishing a fund for embossed printing, in connection with the Bristol Asylum, with a view to a more extended circulation of its books; but the expense of printing was found to be so great, in comparison with the limited sale of copies, that very few works have as yet been produced.

The readers of the Christian Reformer are already well acquainted with the zealous and persevering exertions of our lamented friend in connection with another Benevolent Society, to which he devoted himself, not merely in consideration of the intrinsic importance of its objects, but also from the impulse of fraternal affection, honourable alike to himself and to the brother whose memory he thus delighted to cherish. Scarcely had the late Mr. James Russell completed the preliminary arrangements for the establishment of the Ministers' Benevolent Society, when he was called to his reward; and the Society itself would never have been established, but for the cordial compliance of Mr. Frederick Russell with a memorial presented to him by the Unitarian ministers of the Midland counties, requesting that he would undertake the task of its actual formation by fulfilling the labours of Secretary to the Institution still in embryo, and engaging the support and co-operation of the Unitarian body in its behalf. The pages of this periodical contain numerous and affecting records of the zeal and forbearance, the perseverance and courtesy, with which he acquitted himself of the difficult and delicate duty thus laid upon him; and the Society itself, thus instituted by his exertions and fostered to his dying day by his superintending care, will ever constitute a memorial of the religious faithfulness and liberality of brothers united in this labour of gratitude and piety, as they always were in bonds of the purest affection. The writer of this brief memoir must be permitted to express his earnest hope that the name borne in common by the Founder and the first Secretary of this Society, may long continue conspicuous in the list of its official supporters and friends.

In 1844, Mr. Frederick Russell married Anna, the second daughter of the late Philip John Worsley, Esq., of Bristol, and soon afterwards removed for the benefit of his health to Kenilworth, where he always subsequently resided. With the view of refining the tastes of this rural population, he, in conjunction with his wife, who always largely participated in his benevolent labours, established a school for teaching drawing to the children of the poor, which we believe has been productive of no inconsiderable benefits. His sympathy with the Unitarian congregation of Kenilworth was shewn by his constant attendance upon their worship and steady support of their interests; and they have to lament in him the loss of one of their most valued members. He was buried in the cemetery at Arno's Vale, near Bristol, where his funeral was attended by the inmates of the Blind Asylum, upon whom he had conferred so many favours, in testimony of the gratitude they felt to their kind benefactor.

Mr. Russell's character demands a few words of specific notice. The foregoing sketch exhibits him as a man distinguished for the tenderness of his sympathies. He was attracted by every object that could touch a benevolent heart. To do good to those who needed his aid, was the highest pleasure of his life; and his most earnest efforts were called forth by the most neglected forms of suffering. His was a frank and generous, as well as a soft and compassionate nature. He was as far as possible removed from a mere sentimentalist. Cant and pretension he hated with a scorn which a cynic might envy; and for the goodness that expended itself in thoughts and words only, he had a most healthy contempt. His manners and habits were those belonging to the old English gentleman rather than to one of a more modern school, but he united to all the sterling worth of that type of character a mental independence by which it is seldom accompanied. No one could be in the slightest degree acquainted with him, and fail to be struck with his love of art. In one department of art he practically excelled, and in all others he displayed the taste which contributed to that excellence. For what was beautiful in painting and architecture he had a quick and strong perception, and literature was enjoyed by him with a delicate sense of its real flavour. Nature he looked upon with all the intelligent enthusiasm befitting an artist. To have been his companion either amid the scenery of a fine country or the buildings of a picturesque city, was a delight which no one who has experienced it will ever forget. All these moral and intellectual advantages were sanctified by a deep sense of religion. When he became united with one who was fitted to draw forth the spiritual resources he possessed, a marked

change in his relation to this greatest of human interests took place; and a more earnest piety was connected in him with a larger charity for the religious views of others, and a stronger conviction of the truth and importance of his own. When his brother's death led him to devote himself with a martyr's spirit to a work of benevolence, to some of whose duties he had a great natural repugnance, the moral influence to which he thus yielded produced an effect in ripening his religious character as though a more genial atmosphere had been gained by him. He was "blessed *in* his deed." The labour of love he undertook and carried to its completion, caused him to realize here, in the higher Christian experience with which through its prosecution he was favoured, the truth of those words of his Master which he has gone to realize hereafter—"As ye have done it unto the least of these my brethren, ye have done it unto me."

June 19, after a short illness, whilst on a visit from Daisy Bank, Victoria Park, Manchester, to the Misses Croft, Chesterfield, ANNE, the youngest daughter of the late Mr. WOODHEAD, of that borough, aged 64 years.

July 3, at his residence, Hagley Road, Birmingham, Mr. THOMAS WHITFIELD, aged 73 years.

The father of Mr. Whitfield was a native of the Principality, and settled in early life in Birmingham. By patient, unusual industry he was the maker of his own moderate fortune, and died before the time of old age, leaving behind him several sons and daughters. He was a convert of Dr. Priestley, and rejoiced in the ministry of that modern apostle of truth. Mr. Thos. Whitfield was brought up to business from his youthful years. Applying himself to it with much energy and much talent also, success attended him until he found himself at the head of a very extensive trade, which he conducted in person, even till the close of his life. His reputation as a manufacturer and a man of integrity was high. He was most conscientious to maintain the quality of the goods he sent forth, and the consequence was that his manufactures obtained a world-wide name. In a much smaller circle, his firmness of principle and honourable conduct secured to him the respect and esteem of the many. To men in his sphere of life he was a great example; indeed, high character is an example for men of every sphere.

Mr. Whitfield's religious opinions were those of his father—his own by conviction: they guided him through life; they supported him till the last moment; and those who witnessed his departure, saw in what peace he died. But although his attachment to them was profound, there was no parade of them. Least of all was there of religion itself. Most constant to the duties of public worship, his mind was at all times sensible to the claims of religion, and with all modesty and quietude of manner were these claims acknowledged.

Mr. Whitfield was not parsimonious of the wealth which rewarded his talents and industry, but ready to lend liberal support to schemes of public utility, as well as to perform many kind acts in private, and he was careful at the last to express his interest in the public institutions of his native town by legacies to more than a few. His family and nearest friends knew all this and more, for they knew his kindness of heart, and how it was evinced; that it was expressed as unostentatiously as possible—that it was allied with much warmth of affection, but this so modest withal, that words seldom gave it utterance. Its deeds are now treasures of the memory which reciprocal affection will long delight to cherish.

The interment took place in the family vault at the General Cemetery, and many besides the immediate family of the deceased were present as mourners. On the following Sunday, the Rev. S. Bache, of the New Meeting, of which congregation Mr. Whitfield was a member, gave a discourse suitable to the occasion, to which it would be difficult to do justice. It was heard with deep interest—with strong emotion. Whilst it did justice to the character of the deceased, and abounded in beauty and tenderness, it was eloquent of those topics which are essentially Christian and achieve a triumph over earthly sorrow. As he spake, the glory of the life to come rose above the darkness of the prison-tomb, and the pious spirit saw the re-union of those whom a tender affection binds together, and between whom the sleep of that tomb for a brief time only intervenes.

Another earthly home is vacant, but the dear hope to which we cling so fondly whispers, that the departed has found his home on high, and that it may be our privilege to share it with him.

July 4, aged 73 years, ROBERT ANDREWS, of Rivington Hall, near Bolton, Esq. The manor and estate on which he lived had been in the family for nearly two centuries before he came into possession of them, having been purchased from a descendant of Bishop Pilkington, by Robert Lever, of Darcy Lever, Esq., whose daughter and

heiress, Jane, married John Andrews, Esq., grandson of William Andrews, of Twywell, in the county of Northampton. From this time there has been a regular succession of male descendants. The name occurs in most of the earlier trusts connected with the Presbyterian interest in Bolton. Mr. John Andrews, in 1696, is the first-named of ten trustees to whom the gift of land for the erection of a meeting-house for the Protestant Dissenters was conveyed by its founder, the Rev. Robert Seddon. On the renewal of the deed in 1743, Mr. John Andrews, as surviving trustee, conveyed the property to Mr. Joseph Wilson, Mr. Joseph Andrews and others. Amongst the early trustees of Mr. Nathaniel Hulton's bequest for lectures and catechizing, the name of Mr. John Andrews occurs in the trust-deed of 1703, of Mr. Robert Andrews in the deed of 1714, of Mr. Joseph Andrews in the deed of 1744, and of the late Mr. Robert Andrews in the deed of 1830. The family connection with the Levers seems to have commenced at an earlier period than that already mentioned. Hethe, the daughter of Thomas Lever, and heiress of the Levers of Little Lever, became the wife of Mr. Nicholas Andrews, and this lady, described by Mr. Hunter as "of Little Lever Hall, and the principal person in the village," was the godmother of Oliver Heywood. This was in 1630. Another of Mr. Andrews's ancestors was an honoured minister in our churches, the Rev. Robert Andrews, of Platt and Bridgenorth, a man of considerable scholarship and taste. Besides a volume of poems, entitled *Eidyllia*, he published a Translation of Virgil in blank verse, and which was printed by the celebrated Baskerville.

The father of the late Mr. Andrews died at the early age of 51 years, leaving a daughter and two sons,—the eldest son, the subject of this notice, only eight years of age. His wife, Sarah, daughter of Mr. Thomas Cockshott, of Morley, in the West-Riding of Yorkshire, had died two years previously, at the age of 37 years. The tablet in Rivington church which records the dates of their death, adds, that "the guardians of their children have erected this monument to perform for them an act of filial piety, and to express their own respect and affection for the memory of the departed." For one of these guardians, who long survived the expiration of this responsible trust, an almost filial regard was cherished by those who had been so early consigned to his charge. In the fulfilment of the duties devolved by it, Mr. Andrews was placed at the school of the Rev. John Corrie, at Birch's Green, near Birmingham. The system of instruction pursued by that able scholar was well calculated to give a sound education. Classics, science and philosophy, were all included in the course, accompanied by illustrative lectures and regular examinations. Such a training admirably fitted Mr. Andrews for the character he had to sustain of a country gentleman. To render him still better qualified for this position, his guardians placed him for a time with an agriculturist of eminence, that he might become practically acquainted with the best methods of farming. In this way he laid the foundation of that knowledge which gave a value to his opinions on agricultural matters in after life. During the years of his minority, Rivington Hall had been occupied by occasional tenants. It was a joyous day for the tenantry when the young squire came to live amongst them at the family mansion, and the feeling which marked their first reception of him continued unabated till his death. He was always an indulgent landlord, willing to assist the deserving and befriend the unfortunate. With certain idiosyncracies of temper and character, he was upright, straightforward and noble-minded. A man of strong feelings, his attachments were not easily shaken when once formed, and this characteristic of his mind shewed itself equally in his personal friendships and in all his social relations. His judgments of men and things habitually leaned to the favourable side, palliating what admitted of palliation, and with a perfect freedom from every approach to censoriousness. Never was a human being more free from the common vice of detraction and slander. Such words never fell from his lips. In his observations on the living, he adhered to the generous rule which the poet insists on for the dead,

"Nil nisi bonum."

The geniality of his temper and manners made him a favourite with persons of all ages and all classes, at his own hospitable mansion and at the houses of his friends. To this urbanity, combined with the rectitude of his feelings and the important position which he filled, may be ascribed much of the harmony and friendly spirit which so long pervaded the social intercourse of all classes in the little village of which he was the head. May that spirit long continue!

Mr. Andrews extended to all the toleration and freedom which he demanded for himself. With the most entire candour and liberality to others who held different sentiments, he steadily maintained those which he had himself adopted from reflection and conviction. His political and religious opinions were, as might be ex-

pected in such a man, decided and consistently avowed. In religion, he was a Unitarian of the old school; in politics, a Whig. Soon after the Reform Ministers came into power, he was placed in the Commission of the Peace for the county, and was subsequently appointed one of her Majesty's Deputy Lieutenants.

The loss of such a man from a neighbourhood where he has held so conspicuous a place for half a century, exercising an influence which has been more or less felt by every family around him, cannot but be deeply deplored. In the little chapel where he has been a constant worshiper, his presence will be long missed. Relatives, dependants and friends, alike feel that one is gone from among them whose place will not be easily supplied.

"Far may we search before we find
A heart so manly and so kind."

F. B.

July 19, at Lewes, Sussex, Mrs. Mary Ridge, aged 93 years. She was one of a family of nine, and, having apparently a weak constitution, gave little promise during childhood of attaining to mature age. A serene, quiet temper, a placid, amiable disposition, conjoined with and sustained by a fervent, genial piety, were doubtless, under the Divine blessing, among the causes of her attaining to advanced age; certainly her example affords an illustration of the advantage of not allowing the trifling cares of life to outweigh the higher hopes and brighter prospects open to the Christian.

Although educated in strict Calvinistic doctrines, she soon became a firm Unitarian. She steadily and consistently professed and practised the faith which she had deliberately adopted as the truth revealed by God the Father through his well-beloved Son. This belief supported her in health and sickness, in life and death.

Always when strength permitted, it was her delight to be in her accustomed pew in the Westgate Unitarian chapel, Lewes, of which place of worship she was a zealous member. By the minister and congregation of that place of worship, as well as by her relatives and friends, her memory is revered and held in fond remembrance.

She was a liberal contributor to many of our denominational institutions. By the poor in her neighbourhood her loss will be greatly felt. She was interred at Iford, near Lewes, where she was born, and where her ancestors have held an estate ever since the year 1558.

She has now entered that eternal state to which she looked forward with serene faith and a cheerful hope. She had a firm reliance that everything here and hereafter is in the hands of an all-wise, omnipotent and beneficent Being.

August 5, at Dalston, of consumption, aged 32, and universally regretted, William Filliter, M.B., Lond., sixth son of George Filliter, Esq., of Trigon Hill, near Wareham, Dorsetshire, and grandson of the late Rev. E. Cogan.

Short as was his career, it was an honourable one. He passed through his medical studies with great credit, and by the weight of his "testimonials" alone obtained the situation of Senior Resident Surgeon at the St. Marylebone Infirmary, where, in consequence of too close confinement and unremitting application to the duties of the office, he laid the foundation of that disease which gradually sapped the strength of his constitution.

In the winter of 1856, he was medically advised to go to Malta. There, as here, he was both respected and beloved, and his mourning relatives have received the most pleasing assurances that, had the climate of Malta restored his shattered health, he would have risen to eminence by his professional abilities. The Great Disposer of all events had, however, decreed otherwise, and on his arrival in England his friends were but too soon convinced that the case was a hopeless one. Within a month he sunk (surrounded by those most near and dear to him) "peacefully and unmurmuringly into the last sweet sleep."

His consideration for those around him was remarkable, and it was evinced to the very last by his unwillingness to make any demand upon their exertions. The truly Christian patience with which he bore the distressing symptoms of his disorder, proved that his soul was often in communion with that Almighty Being whose ways are to us inscrutable, but are nevertheless full of tenderness and mercy.

The deceased was interred in the burial-ground belonging to the new Unitarian church at Hackney, and an appropriate address at the grave was delivered by the Rev. R. B. Aspland. Blessed be the gospel of Christ Jesus which gives us strength to exclaim, "*He is not lost, but gone before!*"

Aug. 24, at the house of his father, Francis Edward, eldest son of the Rev. Samuel Bache, of Edgbaston, Birmingham, in the 25th year of his age.